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ANCIENT LAWS
AND
INSTITUTES OF IRELAND.

ON the 19th day of February, 1852, the Rev. James Henthorne Todd, D.D., F.T.C.D., and the Very Rev. Charles Graves, D.D., F.T.C.D., submitted to the Irish Government a proposal for the transcription, translation, and publication of the Ancient Laws and Institutes of Ireland.

On the 11th day of November, 1852, a Commission was issued to the Right Honorable Francis Blackburne, then Lord Chancellor of Ireland; the Right Honorable William, Earl of Rosse; the Right Honorable Edwin Richard Wyndham, Earl of Dunraven and Mount-Earl; the Right Honorable James, Lord Talbot de Malahide; the Right Honorable David Richard Pigot, Lord Chief Baron of Her Majesty's Court of Exchequer; the Right Honorable Joseph Napier, then Her Majesty's Attorney-General for Ireland; the Rev. Thomas Romney Robinson, D.D.; the Rev. James Henthorne Todd, D.D.; the Rev. Charles Graves, D.D.; George Petrie, LL.D.; and Major Thomas Aiskew Larcom, now Major-General and Knight Commander of the Bath—appointing them Commissioners to direct, superintend, and carry into effect the transcription and translation of the Ancient Laws of Ireland, and the preparation of the same for publication; and the Commissioners were authorized to select such documents and writings containing the said Ancient Laws, as they should deem it necessary to transcribe and translate; and from time to time to employ fit and proper persons to transcribe and translate the same.

In pursuance of the authority thus intrusted to the

Commissioners, they employed the late Dr. O'Donovan and the late Professor O'Curry in transcribing various Law-tracts in the Irish Language, in the Libraries of Trinity College, Dublin, of the Royal Irish Academy, of the British Museum, and in the Bodleian Library at Oxford.

The transcripts* made by Dr. O'Donovan extend to nine volumes, comprising 2,491 pages in all; and the transcripts* made by Professor O'Curry are contained in eight volumes, extending to 2,906 pages. Of these transcripts several copies have been taken by the anastatic process. After the transcription of such of the Law-tracts as the Commissioners deemed it necessary to publish, a preliminary translation of almost all the transcripts was made by either Dr. O'Donovan or Professor O'Curry, and some few portions were translated by them both. They did not, however, live to revise and complete their translations.

The preliminary translation executed by Dr. O'Donovan is contained in twelve volumes, and the preliminary translation executed by Professor O'Curry is contained in thirteen volumes.

When the translation had so far progressed, the Commissioners employed W. Neilson Hancock, LL.D., formerly Professor of Jurisprudence in Queen's College, Belfast, to prepare the first part of the *Senchus Mor* for publication, in conjunction with Dr. O'Donovan. The steps taken by Dr. Hancock in carrying out the directions of the Commissioners, first with Dr. O'Donovan, and after his death, with the assistance of the Rev. Thaddeus O'Mahony, Professor of Irish in the University of Dublin, are fully detailed in the preface to this volume.

Trinity College, Dublin,
30th January, 1865.

* These transcripts are referred to throughout this volume by the page only, with the initials O'D. and C. respectively.

ANCIENT LAWS OF IRELAND.

senchus mor.

INTRODUCTION TO SENCHUS MOR,

AND

Αθηγαθαίλ ;

OR,

LAW OF DISTRESS,

AS CONTAINED

IN THE HARLEIAN MANUSCRIPTS.

PUBLISHED UNDER DIRECTION OF THE COMMISSIONERS FOR PUBLISHING THE ANCIENT
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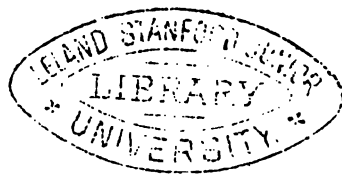
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DUBLIN, 24th December, 1864.

SIR,

Having received instructions from the Commissioners for publishing the Ancient Laws and Institutes of Ireland, to prepare, in conjunction with the late Dr. O'Donovan, the Senchus Mor for publication, and on Dr. O'Donovan's death, having been directed by the Commissioners to complete, with the assistance of the Rev. Professor O'Mahony, so much of the manuscript and translation as had been revised and partly prepared by Dr. O'Donovan, I have now the honour to submit to the Commissioners the first volume of the Senchus Mor.

I have to report the cordial co-operation and valuable aid of Professor O'Mahony, and the efficient services of my Assistant, Thomas M. Busteed, A.B., in carrying out the Commissioners' directions.

I am,

Sir,

Your obedient servant,

W. NELSON HANCOCK.

The Very Rev. Dean GRAVES,
Brehon Law Commission Office,
Trinity College, Dublin.

PREFACE.

THE Senchus Mor has been selected by the Commissioners ^{Reasons for} for early publication, as being one of the oldest and one of ^{selecting} the most important portions of the ancient laws of Ireland ^{the Senchus} which have been preserved. It exhibits the remarkable ^{Mor for} modification which these laws of Pagan origin underwent, ^{early pub-} in the fifth century, on the conversion of the Irish to ^{lication.} Christianity.

This modification was ascribed so entirely to the influence of St. Patrick that the Senchus Mor is described as having been called in aftertimes "Cain Patraic," or Patrick's Law.

The Senchus Mor was so much revered that the Irish Judges, called Brehons, were not authorized to abrogate any thing contained in it.

The original text, of high antiquity, has been made the subject of glosses and commentaries of more recent date; and the Senchus Mor would appear to have maintained its authority amongst the native Irish until the beginning of the seventeenth century, or for a period of twelve hundred years.

The English law, introduced by King Henry the Second in the twelfth century, for many years scarcely prevailed beyond the narrow limits of the English Pale (comprising the present counties of Louth, Meath, Westmeath, Kildare, Dublin, and Wicklow).^{*} Throughout the rest of Ireland the Brehons still administered their ancient laws amongst the native Irish, who were practically excluded from the

^{*} Stat. 13 Hen. VIII., c. 3. (1522) recites that at that time the English laws were obeyed and executed in four shires only. — *Vide Sir John Davis' Discovery, &c., in Thom's Reprint of Irish Tracts*, vol. i., p. 693. But Meath then included Westmeath, and Dublin included Wicklow.

privileges of the English law. The Anglo-Irish, too, adopted the Irish laws to such an extent that efforts were made to prevent their doing so by enactments first passed at the Parliament of Kilkenny in the fortieth year of King Edward III., (1367), and subsequently renewed by Stat. Henry VII., c. 8, in 1495. So late as the twenty-fourth and twenty-fifth years of the reign of King Henry VIII. (1534), George Cromer, Archbishop of Armagh and Primate of Ireland, obtained a formal pardon for having used the Brehon laws.* In the reign of Queen Mary (1554), the Earl of Kildare obtained an eric of 340 cows for the death of his foster brother, Robert Nugent,† under the Brehon law.

The authority of the Brehon laws continued until the power of the Irish chieftains was finally broken in the reign of Queen Elizabeth, and all the Irish were received into the king's immediate protection by the proclamation of James I. This proclamation, followed as it was by the complete division of Ireland into counties and the administration of the English laws throughout the entire country, terminated at once the necessity for and the authority of the ancient Irish laws.

The wars of Cromwell, the policy pursued by King Charles II. at the Restoration, and the results of the Revolution of 1688, prevented any revival of the Irish laws; and before the end of the seventeenth century the whole race of judges (Brehons) and professors (ollamhs) of the Irish laws appears to have become extinct.

Origin of
the ancient
Irish laws.

The account of the origin of the Irish laws given in the text of the *Senchus Mor* is a very natural one. Portions of them are ascribed to the decisions or authority of particular judges and lawgivers.

Thus it is said—

“Sean, son of Aighe, passed the first judgment respecting distress.”‡

* Patent and Close Rolls of Chancery in Ireland, 24 & 25 Hen. VIII.

† *Annals of the Four Masters*.

‡ *Senchus Mor*, p. 79.

The Lawgiver thus referred to is supposed to have flourished about 100 years before the Christian era.*

"Sencha, guided by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession."†

Again, other decisions are ascribed to Brigh Briughaidh: "Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain, to whom the Ulstermen submitted."‡

Other judgments are mentioned with censure, such as the "sudden judgments of Ailell, son of Matach." These judgments are stated to have prevailed "until the coming of Coirpre Gnathchoir, who did not consent that any right should be upon one day."

The fine of five "seds" for neglecting to redeem every distress is stated to have been the fine fixed by Morann, who was the son of Cairbre, Monarch of Ireland, A.D. 14, and was appointed Chief Brehon by Cairbre's successor, Fearadhach Finnfeachtnach.§

In the commentaries on the *Senchus Mor* other judgments are mentioned, as those of Eochaidh MacLuchta, Fachtna Mac-Senchath, Carat-Nia Teiscthi, Eoghan MacDurthacht, Doet of Neimhthinn, and Diancecht. The commentaries also refer to the judgments of Doidin Mac Uin, Mœnach Mac Nine, and Credine Cerd. These judgments are stated to have been in a metrical form, and so preserved in memory.

The commentaries allude to a still earlier period, before the time of Conchobhar—probably Conchobhar Mac Nessa, who was Monarch of Ireland at the time of the Christian era—when the judicature belonged to the poets alone; and of these poet-judges Amergin Glungel is represented as having passed the first sentence in Erin.

* O'Reilly's "Transactions of the Ibero-Celtic Society," 1820, p. xvi.

† *Senchus Mor*, p. 127.

‡ *Ibid.*, p. 151.

§ Note vi., *Annals of the Four Masters*, A.D. 14.

In one of the manuscripts there is a commentary upon the name of Amergin Glungel, representing him to be the foster-son of Cai Cainbrethach, a contemporary of Moses, and a disciple of Fenius Farsaidh, whose son, Nel, is stated to have married Scota, daughter of Pharaoh, King of Egypt. As this story of Cai Cainbrethach is found in only one manuscript, and not in the text but in the commentary, it was probably introduced at a later period for the purpose of supporting the statement that Cai, before he came from the east, had learned the law of Moses, and that he founded his judgments upon it.

The introduction to the *Senchus Mor*, which is more ancient than the commentaries, instead of ascribing what was good in the judgments of the Pagan Brehons to direct instruction in the law of Moses in Egypt, attributes it to the influence of the Holy Spirit upon the just men, who, before the conversion of the Irish to Christianity, were in the island of Erin, adding the reason, "for the law of nature had prevailed where the written law did not reach." This account of the matter is in strict accordance with what St. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."*

It corresponds, too, with what we know of the Roman civil law, a large portion of which was developed during the Pagan period of Roman history.

The time
when the
Senchus
Mor was
composed.

The *Senchus Mor*, according to the account in the introduction, was composed in the time of Laeghaire, son of Niall, King of Erin, when Theodosius was Monarch of the World.

In the commentary it is stated, that it was at the end of nine years after "the arrival of Patrick in Erin that the *Senchus* was completed." In the introduction the date of St. Patrick's arrival is fixed in the ninth year of the reign of Theodosius, as Monarch of the World, and in the fourth year of the reign of Laeghaire, King of Erin.

* St. Paul's Epistle to the Romans, ii. 14.

The Theodosius thus referred to was Theodosius the Younger, who succeeded his father, Arcadius, as Emperor of the East, in A.D. 407, and on the death of his uncle, Honorius, in A.D. 423, became also Emperor of the West, and hence is described as Monarch of the World. He resigned the Empire of the West in 425 to Valentinian. Notwithstanding his resignation of the Empire of the West, the ninth year from the period when the description of Monarch of the World could be applied to Theodosius would thus be 432, which corresponds with the date of the arrival of St. Patrick, as given in the Annals of the Four Masters and in many other Irish authorities.

There is no statement in the *Senchus Mor* as to when its composition was commenced, but this information is supplied in the Annals of the Four Masters:—"The age of Christ 438. The tenth year of Laeghaire. The *Seanchus* and *Feinechus* of Ireland were purified and written." From this and the statement in the commentary, it would appear that the *Senchus* was composed between the sixth and ninth years after St. Patrick's arrival in Ireland. The notice in the introduction of the places where those who composed the *Senchus Mor* sojourned in the different seasons of the year, affords considerable corroboration of the inference that the work extended over several years.

In the Introduction to the *Senchus Mor* the occasion of its being compiled is thus explained:—*

Occasion of
the *Senchus*
being com-
piled.

St. Patrick, after the death of his charioteer, Odhran, and the judgment which was pronounced on the case by Dubhthach Mac ua Lugair, chief of the royal poets and chief Brehon of Erin, "requested the men of Erin to come to one place to hold a conference with him. When they came to the conference, the Gospel of Christ was preached to them all; and when the men of Erin heard" . . . "all the power of Patrick since his arrival in Erin; and when they saw Laeghaire with his Druids overcome by the great signs and

* *Senchus Mor*, pp. 15, 17.

miracles wrought in the presence of the men of Erin, they bowed down in obedience to the will of God and Patrick."

"It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin."

"It was then Dubhthach was ordered to exhibit the judgments and all the poetry of Erin, and every law which prevailed amongst the men of Erin, through the law of nature and the law of the seers, and in the judgments of the island of Erin, and in the poets."

"Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island down to the reception of the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations, and the harmony of the Church and people. And this is the *Senchus*."

Nature of
Assembly
which
authorized
composition
of
Senchus
Mor.

It will be observed that this account of the origin of the *Senchus Mor* does not ascribe its authority or composition to any senate or legislative body in Ireland—nor does it describe the conference with respect to it as being the *Feis* of *Temhair*—but as being a special assembly convened by St. Patrick.

Dr. Petrie has called attention to the fact that in the time of King *Laeghaire* and of his successor the assemblies of the *Feis* of *Temhair* were of rare and irregular occurrence, only one* such assembly being specially noticed in King *Laeghaire's* time, in 454.

The laws of the ancient Irish appear to have depended upon the decisions of the Brehons and Lawgivers, with the assent of the Kings. Where an assembly is spoken of,

* Petrie's "History and Antiquities of Tara Hill," p. 82.

it is the Brehons and Lawgivers or Kings who decide the questions. Thus it is said,* "Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day should be allowed for all necessary things," &c. The meeting thus referred to is explained in the gloss† to have been held at Uisnech, in Meath, for the purpose of dividing Erin into provinces, between the Ultonians, the Feini of Temhair, and the Ernai-Dedadh, or between the Ulaidh, the Galeoin, and the Ernai. The gloss then explains that "decided by them," means decided by the learned. The high dignity given to the Kings is illustrated in the subsequent part of the same passage, where it is said, "For the King excels all in testimony, for he can, by his mere word, decide against every class of persons except those of the two orders of religion or learning who are of equal rank with himself."

The date of the *Senchus Mor*—A.D. 438 to 441—has considerable historical interest in connexion with the change which was going on in the Roman law at that period.

Changes
in the
Roman law
contempo-
raneous
with the
Senchus
Mor.

In the century which had elapsed between Constantine and Theodosius the Younger, the Christian Emperors had, by numerous constitutions and rescripts, changed the laws of their Pagan predecessors, and had given all the force of their imperial authority to establish the Christian religion throughout the empire.

The great body of the civil law of Rome, however, resting on the perpetual edict of the Pagan Emperor Hadrian, and on the writings of eminent Pagan jurisconsults, still regulated the forms of procedure of the courts and all the ordinary transactions of life unconnected with religion.

The exact state of the Roman law in this respect, as a collection of Pagan institutions—preserved to a great extent, but modified so as to conform to Christian doctrine and Christian morality—was made manifest to the Roman world in A.D. 435,

* *Senchus Mor*, p. 79.

† *Ibid.*, p. 81.

when the Emperor Theodosius directed the constitutions from the time of Constantine to his own time to be collected. This collection—ever since known as the Theodosian Code—received imperial sanction in A.D. 438.* It was no sooner finished than it was published, and received in both the eastern and western empires. Valentinian the Third, who governed in the west, gave as a reason for adopting the Theodosian Code, that, “as the empire obeyed two princes whose wills were inseparable, so there ought likewise to be an exact uniformity in their laws.”†

Along with the Theodosian Code, the earlier codes of Gregorius and Hermogenes, private lawyers, of the time of Constantine the Great, containing the constitutions of the Pagan emperors from the time of Hadrian, so far as these were not modified by subsequent constitutions, were still recognised as of authority in the tribunals.

Theodosius, by an edict, also selected the writings of five jurisconsults—Caius, Papinian, Paul, Ulpian, and Modestinus—to be established as those which should be binding on the judges. If the opinions of these on any point were divided, a casting vote was ascribed to the superior wisdom of Papinian. Of the jurisconsults, thus recognised by a Christian Emperor, the most distinguished—Papinian and Ulpian—were Pagans.

The preparation and publication of the Theodosian Code are events of such importance that the knowledge of them would be rapidly diffused through the provinces of the Roman empire. The success of the Christian Bishops in securing the requisite modifications of Pagan laws, by the imperial authority of Theodosius at Constantinople and Valentinian at Rome, would spread with equal rapidity to the Christian missionaries throughout the world. St. Patrick, a Roman citizen, a native of a Roman province, and an eminent Christian missionary, would be certain to obtain early intelligence of the great reform of the laws of the em-

* Summary of the Roman Law, from Dr. Taylor's "Elements of Civil Law," p. 7.

† Colquhoun's "Summary of Roman Civil Law," p. 56.

pire, and of the great triumph of the Christian Church. He would naturally be influenced in the work in which he was engaged by so remarkable a precedent, and would facilitate the conversion of the Irish and strengthen the Church he was founding, by recognising all that was good in the Pagan laws of Ireland, and only insisting on such modifications and adaptations as Christian morality and Christian doctrine rendered indispensable; and such is precisely the course which St. Patrick is described in the introduction to the *Senchus Mor* as having pursued.

The number of the authors of the *Senchus Mor* is preserved in a name often given to it. The introduction states —“*Nofis* (Nofis), therefore, is the name of this book, *i.e.*, the knowledge of nine persons.”* Authors
of the
Senchus
Mor.

The most ancient account of the authorship of the *Senchus Mor* is that contained in the verses quoted in the introduction, which were, probably, contemporaneous with its composition :—

“Laeghaire, Corc, Dairi, the hardy,
Patrick, Benen, Cairnech, the just,
Rossa, Dubhthach, Fergus, with science :
These were the nine pillars of the *Senchus Mor*.”†

These verses are also quoted to explain the word “*Noer*,” *i.e.* “no-fiss,” in Cormac’s Glossary, which is believed to have been composed in the tenth century.‡

When Christianity was fully established, the order of the precedence of the authors is stated differently. St. Patrick and his companions are placed before the kings who sanctioned the composition of the *Senchus Mor*. Thus we have, “Nine persons were appointed to arrange this book, *viz.* Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, *i.e.* Mac-Trechim, and Dubhthach, *i.e.* a doctor of the *Bérta Feini*, and Fergus, *i.e.* a poet.”§

* Introduction to *Senchus Mor*, p. 17.

† Ibid., p. 5.

‡ Stokes’s *Old Irish Glossaries*, pp. xviii and 81.

§ Introduction to *Senchus Mor*, p. 17.

This account of the authorship of the *Senchus Mor* seems to have been generally received as long as the ancient laws were in force, for in the *Annals of the Four Masters*, compiled in 1632, it is stated—"The *Seanchus* and *Feinechus* of Ireland were purified and written, the writings and old books of Ireland having been collected and brought to one place, at the request of St. Patrick. These were the nine supporting props by whom this was done—*Laeghaire*, *i.e.*, the King of Ireland, *Corc*, and *Daire*, the three kings; *Patrick*, and *Benen*, and *Cairneach*, the three saints; *Ross*, *Dubhthach*, and *Feargus*, the three antiquaries."*

The part taken by each of those who joined in the preparation of the *Senchus* is thus explained in the commentary on the introduction:—

"The following now were the chief authors of the *Senchus* :—*Fergus*, the poet, and *Dubhthach Mac ua Lugair*, who put a thread of poetry around it for Patrick; besides the judgments of previous authors which had been pronounced by them, and which they explained to Patrick."—"It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written law which Patrick had brought with him, &c. And they arranged and added to it."†

In a poem quoted in another part of the commentary on the introduction it is said:—

"The poets of Fail here look upon
The *Fenchus* as the work of *Fergus*;
But if it be viewed as regards the chief of the work,
Dubhthach was above all the men."

**Dubhthach
Mac ua
Lugair.** In the lives of St. Patrick the conversion of *Dubhthach Mac ua Lugair* is noticed as being, from the position he held as chief poet and chief Brehon in Ireland, one of the most important events at the commencement of St. Patrick's mission.

The prominent part he took in the composition of the *Senchus Mor* is illustrated by a poem of his commemo-

* *Annals of the Four Masters*, A.D. 438.

† Introduction to *Senchus Mor*, pp. 23, 25.

rating his decision of the case of Nuada Derg, who was condemned to death for the slaying of Odhran, St. Patrick's charioteer, and which is described in the introduction as composed at the same time and place as the *Senchus*.

Professor O'Curry, in the Appendix* to his "Lectures on the Manuscript Materials of Irish History," has published from MSS. in the Library of Trinity College, Dublin, with a translation and notes, three remarkable poems of Dubhthach, written to celebrate the deeds of Crimthan, King of Leinster. The latest of these poems must have been composed not long after the battle of Ochra, which took place in A.D. 478, according to some authorities, or in A.D. 482 according to others. The reputation of Dubhthach is indicated by the territory in Wexford, which was given to him by Crimthan for his poems and for his assistance. Professor O'Curry has, in a note, traced from ancient names the situation of this territory.

In one of these poems Dubhthach refers to his giving judgment between King Laeghaire and St. Patrick. There is also a poem ascribed to Dubhthach, in the Book of Rights; and Dr. O'Donovan adds in a note† a quotation from Colgan, from which it appears that he had in his possession different works of Dubhthach, whom he describes as "a man celebrated amongst his own countrymen." In the *Felire* of Aengus, an account of the festivals of the Church, written by Aengus the Culdee (Céile Uí) at the end of the eighth century, there is a hymn ascribed to Dubhthach,‡ so that there is evidence from many sources of his having been a remarkable poet and author.

Fergus is described in the commentary as a poet, and Rossa as a doctor of the *Bérla Feini*,§ the dialect in which Fergus and Rossa. the ancient Irish laws were written.

* O'Curry's Lectures, App., p. 482, *et seq.*

† *Leabhar Na g-Ceart*, p. 234. "Extant penes me diversa hujus inter suos celeberrimi viri opuscula alibi sæpius citanda."—*Colgan's Trias. Thaum.*, p. 8, n. 5.

‡ O'Reilly's "Transactions of the Ibero-Celtic Society," 1820, p. xxvii.

§ In the text of the Introduction, pp. 16, 17, Dubhthach is described as "*ṛṁ ḁepḁa*," Doctor of the *Bérla Feini*; but in the Commentary, pp. 38, 39, as "*ṛṁ ḁepḁa*," Doctor of Literature; and Rossa as "*ṛṁ ḁepḁa ṛeine*," Doctor of the *Bérla Feini*.

Rossa is also described as son of Trichem, and in the lives of St. Patrick, Rus or Ross, son of Trichem, is mentioned as one of the principal early converts to Christianity, and as living in a town called Derluss and afterwards Imeathan, near Downpatrick, on the south side.*

The composition of the Salic law contemporaneous with Senchus Mor.

In connexion with the important part ascribed to these poets and Brehons, so soon after their conversion to Christianity, in the composition of such a law treatise as the Senchus Mor, it is interesting to notice that the Salic law† was drawn up by four eminent chieftains of the Franks, before the conversion of those tribes to Christianity, as it is supposed about the beginning of the fifth century, and before A.D. 421. Towards the end of the fifth century the Salic law was, after the baptism of Clovis, reformed by him in the several articles that appeared incompatible with Christianity.

This drawing up of the Salic law by Pagans, and its subsequent revision under the influence of Christian teachers, all took place in the century in which the Senchus Mor is stated to have been composed.

St. Patrick. The part which St. Patrick is described as having taken in revising the ancient laws of Ireland affords additional evidence of the greatness of his character, and of the important and varied nature of his services to Ireland, where his memory is still cherished as the patron saint of the country.

His character, as sketched by his latest biographer, corresponds with what we would anticipate from the incidents stated with respect to him in the introduction of the Senchus Mor—a Roman citizen, and the son of a Roman magistrate, on his consecration as a Christian bishop, devoting his life to the conversion and improvement of a people with whom he had been a captive and in bondage.

* Lanigan's Ecclesiastical History of Ireland, vol. i., p. 216.

† Gibbon's Roman Empire, p. 627.

"The biographers of St. Patrick" portray "in his character the features of a great and judicious missionary. He seems to have made himself 'all things,' in accordance with the apostolic injunction, to the rude and barbarous tribes of Ireland. He dealt tenderly with their usages and prejudices. Although he sometimes felt it necessary to overturn their idols, and on some occasions risked his life, he was guilty of no offensive or unnecessary iconoclasm. A native himself of another country, he adopted the language of the Irish tribes, and conformed to their political institutions. By his judicious management, the Christianity which he founded became self-supporting. It was endowed by the chieftains, without any foreign aid. It was supplied with priests and prelates by the people themselves, and its fruits were soon seen in that wonderful stream of zealous missionaries, the glory of the Irish Church, who went forth in the sixth and seventh centuries to evangelize the barbarians of central Europe."*

The Christian missionaries who assisted St. Patrick in the revision of the ancient laws of Ireland, and in recording them in a book, were St. Benignus and St. Cairnech.

St. Benignus, acting probably in the character of secretary St. or amanuensis to St. Patrick, wrote out the Irish part of ^{Benignus.} the laws. His labours in connexion with the laws of Ireland were not confined to the *Senchus Mor* alone. He afterwards† "commenced and composed that famous Chronicle called the *Psalter of Caiseal*, in which are described the acts, laws, prerogatives, and succession, not only of the monarchs of all Ireland, but also those of the kings of Munster." He also appears‡ to have been the author of the original *Book of Rights*, which was drawn up after the establishment of Christianity, the germ of the elaborate *Leabhar Na g-Ceart*, of more modern composition, in which his name is so often mentioned.

* Todd's *St. Patrick, Apostle of Ireland*, pp. 514, 515.

† O'Donovan's Introduction to *Leabhar Na g-Ceart*, pp. iv, v, citing Colgan's extracts from *Life of St. Benignus*, "*Trias Thaum.*," c. 33, p. 205.

‡ *Ibid.*, p. vi, xxiii.

St. Benignus is described by Dr. O'Donovan* as of the family of Olioll Olum, king of Munster; being descended from Tadhg Mac Cein, the grandson of that monarch, to whom Cormac Mac Art gave some land, including the district round Duleek, where St. Benignus resided with Sescnean, his father, at the time of St. Patrick's arrival. His name is preserved, as Dr. O'Donovan notices, in Cill Benein, now Kilbannan, in the barony of Dunmore, and county of Galway, where he erected his principal church, being patron saint of Connaught. The remains of a round tower still indicate the importance of the place.† St. Benignus became one of the most favourite disciples of St. Patrick, and was his coadjutor or successor in the bishopric of Armagh in A.D. 455. He resigned the bishopric in 465, and died in 468.

The date at which St. Benignus is said to have become Bishop of Armagh makes it very improbable that he was only seven years old, as stated by some, when he first met St. Patrick, in A.D. 432 or 433, as he would then have been a bishop at twenty-nine or thirty. The description of him as a youth who left his father's house to follow St. Patrick, at the very commencement and dangerous part of his mission, is more consistent with St. Benignus being seventeen years old than seven. If he was converted by St. Patrick when he was seventeen, his elevation to the bishopric of Armagh would have taken place when he was thirty-nine or forty, and at his death he would have attained the age of fifty-three years.

— The latter hypothesis would accord with the dates in the *Senchus Mor*, as he would then be engaged in assisting in its preparation between the twenty-third and the twenty-sixth year of his age.

St.
Cairnech.

The other missionary who assisted St. Patrick in the revision of the Irish laws was St. Cairnech. The place of his burial is stated in one of the commentaries to be at

* Introduction to *Leabhar Na g-Ceart*, p. ii.

† Ibid., p. iv.

Tuilen, now the parish of Duleen or Dulane, near the town of Kells, in the county of Meath. His name is commemorated in connexion with Tuilen, in the Topographical Poem of O'Dubhagain, written in the fourteenth century:—

“The three septs of Tuilen without blemish,
In Meath, though not Meathmen,
Are the Fir-Eochain, distinguished among them
The Maini, and the Britons of lasting fame.
Early these men quaff their metheglin;
They are the congregation of Cairnech.”*

Dr. O'Donovan remarks on this passage that St. Cairnech is still remembered as the patron saint of Dulane.

St. Cairnech's day in the Irish calendar is the 16th of May, and under that date his death is thus recorded in the *Felire of Aengus*:—

“The illustrious death of Cairnech, the truly-powerful.”†

His name at the same date appears also in the British calendar. In the memoir of his life, which is preserved in the Cottonian Library, British Museum, it is stated that he was a native of Cornwall, and a contemporary of St. Patrick, and went to Ireland shortly after him, arranging to meet him each year. It is also stated that there were churches and cities of his name in the region of Leinster, and that he died in his own celebrated city, the best of all his cities, which is called *Civitas Cairnech*.

With respect to his character as an author, it is stated that the works of the blessed Cairnech were read in Ireland through the whole country, as the miracles of the blessed Apostle, St. Peter, were read at Rome.

The Irish kings who are mentioned as having taken part in sanctioning the composition of the *Senchus Mor*, are ^{King} ~~Laeghaire~~ ^{Laeghaire}, *Corc*, and *Daire*.

Laeghaire, son of *Niall* of the Nine Hostages, has usually

* Irish Topographical Poems, p. 15.

† Dr. O'Donovan has given in a note to the Irish Topographical Poems, p. xiv, extracts from the Latin Life of St. Cairnech. The Life has been published with a translation in Rees' *Lives of Cambro-British Saints*, pp. 209-211.

been described as Monarch of Ireland at the time of the conversion of the Irish to Christianity. According to the Annals of the Four Masters his reign commenced in A.D. 428, four years before the arrival of St. Patrick; and after a reign of thirty years he died in 458, one year after the foundation of Armagh by St. Patrick. He was buried at Temhair, in the external rampart of the rath which he had erected there, and which was known in aftertimes as Rath-Laeghaire.* A district in Meath, comprising the greater parts of the baronies of Upper and Lower Navan, was also called after him, and was long in the possession of his descendants. This territory, called "Laeghaire," is mentioned in O'Dubhagain's Topographical Poem:†—

"O'Coindealbhain of troops
Is the surpassing-wise king of Laeghaire."

King Laeghaire has been usually placed at the head of the list of Christian Kings of Ireland, because in his reign the conversion of a large number of the Irish took place and the foundation of the Christian Church in Ireland was undoubtedly laid. It has, however, been justly doubted whether he himself became and continued till his death a Christian. Whether he was really converted or not, it appears certain that "St. Patrick received permission from him to preach the Gospel, on condition that the peace of the kingdom should not be disturbed."‡

The references to King Laeghaire in the introduction to the *Senchus Mor*, and in the commentaries thereon, indicate rather an assent to the proceedings of St. Patrick than an earnest conversion. Whilst Dubhthach Mac ua Lugair is called "a vessel full of the grace of the Holy Ghost," King Laeghaire is described as at first directing the slaying of one of St. Patrick's people; afterwards as overcome, with his Druids; and only then as agreeing with St. Patrick respecting the revision of the laws.

* There is a description of this rath and an account of Laeghaire's death in Petrie's *History and Antiquities of Tara Hill*, p. 168—*Trans. R.I.A.*, vol. xviii., part ii.

† *Irish Topographical Poems*, p. 7, and note iv., 14.

‡ *Brenan's Ecclesiastical History of Ireland*, p. 15.

In the commentary on the introduction the *Senchus Mor* is said to have been preserved in part “by the composition of the poets, the addition from the law of the letter, and strength by the law of nature;” and an explanation is added, that “the composition of the poets,” referred to the work of Fergus, Dubhthach, and Rossa. “Addition from the law of the letter” is explained to mean—that the *Senchus Mor* was harmonized with the written law, or Word of God, by St. Patrick, St. Benignus, and St. Cairnech. “Strength from the law of nature” is explained—such part of the law of nature from which the Pagans passed their judgments. With this part of the work the names of Laeghaire, Corc, and Daire, are associated, implying that they took part in sanctioning the *Senchus Mor*, as representing the law of nature common to Pagans as well as Christians. They are also described as assenting to the abrogation of such parts of the Pagan laws, previously prevailing, as were inconsistent with Christianity.

The part thus ascribed in the introduction to the *Senchus Mor* to these three monarchs would imply that they were tolerant Pagan monarchs, who came to an agreement with St. Patrick, allowing him to pursue his mission, provided the power of the Kings and Brehons, and the authority of the laws, when revised and settled, were not disturbed.

The name and character of King Corc were long cherished in Irish history. In the topographical poem, written in the fifteenth century by O’Huidhrin, his name is selected for commemoration in connexion with Cashel :—

“Our visit shall be Caisel of the Kings,
The seat of Corc who practised no evil deeds.”*

He is also mentioned in the Book of Rights as son of Lughaidh, and as a contemporary of St. Patrick :—

“That is the tribute of Mumha, perpetual,
Until the end of time shall come,
Patrick of this city over cities,
In the time of Corc adjusted it.”†

* Irish Topographical Poems, p. 99.

† *Leabhar Na g-Ceurt*, pp. 29, 51.

Dr. O'Donovan was unable to ascertain the date of Corc's death from the authentic Irish annals; but his defeat by Crimthan is celebrated in the interesting poems of Dubhthach Mac ua Lugair :—

“ A battle which Crimthan gave,
To brave Corc, whom he tamed.
It was the noble, prosperous battle,
In which fell the hosts of Caisel.”*

Crimthan is described as a contemporary of St. Patrick, of *Laeghaire*, and of Dubhthach Mac ua Lugair; and as winning the battle of Ochra, fought in A.D. 478, in which Oilioll Molt, *Laeghaire's* successor, was defeated.

In the absence of any record of King Corc's death we cannot know how long he survived the composition of the *Senchus Mor*. The date of its completion is said to be A.D. 441, and on St. Patrick's visit to Munster, in A.D. 445, Aenghus, grandson of Corc, and son of Nadfreach, having already been instructed to some extent in Christianity, was baptized by St. Patrick. But it is not certain that either Aenghus or Nadfreach was then on the throne. On the contrary Dr. Lanigan conjectures that Aenghus had not succeeded to the throne at the time of his baptism, but was only a youth; and Dr. Keating,† states that King Aenghus reigned only thirty-six years.‡ As he was killed in the battle of Cell Osnadha, in A.D. 489, Dr. Keating's statement supports Dr. Lanigan's conjecture, and makes the reign of Aenghus to have commenced in A.D. 453, twelve years after the composition of the *Senchus Mor* would appear to have been completed. Aenghus has been commonly mentioned as the first Christian King of Munster, and was probably the first who was instructed in Christianity and baptized. King Corc, like King *Laeghaire*, is described in the commentary as taking part in the preparation of the work with a view of representing “the parts of the law of nature from which the Pagans passed their judg-

* O'Curry's Lectures, App., p. 491.

† Keating's History of Ireland, translated by O'Connor, Vol. II., p. 43.

‡ Dr. Keating died in 1644. He wrote his History in the Wood of Agherlow, near Cashel, and no doubt had access to some ancient account of the length of the reign of King Aenghus.

ments;" in fact as representing with the two other kings the Pagan element retained in the *Senchus Mor*.*

There would appear to have been two Daires cotemporary of St. Patrick:—Daire, who is described by Dubhthach Mac ua Lugair as defeated by Crimthan when the hosts of Munster were cut down, and whom Professor O'Curry has identified with Daire Cerba, the younger brother of Corc, and chief of the *Ui Fidhgente*, in the county of Limerick,† and another Daire who is mentioned in the *Annals of the Four Masters*, as son of Finnochadh, son of Eoghan, son of Niallan, and as granting Armagh to St. Patrick. Dr. O'Donovan states that the latter was a descendant of Cilla Dachrich, and chief of the *Regio Orientalium* in the county Armagh, the name of which is preserved in that of the baronies of Orior.

In one copy of the *Senchus Mor* it is mentioned that the Daire who took part in its composition was a chief in Ulster. Now the date given in the *Annals of the Four Masters* for the foundation of Armagh is 457,‡ and the part ascribed to Daire of granting the site of Armagh to St. Patrick is quite consistent with his having lent his sanction to the revising of the Irish laws, and makes it all but certain that it was Daire, chief or king in Ulster, who did so.

Doubts have been suggested in modern times as to the possibility of the nine persons said to have taken part in the composition of the *Senchus Mor* having actually done so.

It has been urged that St. Patrick and the other ecclesiastics could not have been members of the Irish National Assembly so soon after their arrival in Ireland, and that St. Benignus could not have been old enough to be a senator as early as A.D. 438. But the assembly respecting the *Senchus Mor* is stated to have been convened by St. Patrick, and is not described, in either the *Senchus Mor* or in the *Annals of the*

Objections
to the
statements
as to the
authorship
of the
*Senchus
Mor*
considered.

* Introduction to *Senchus Mor*, p. 39.

† O'Curry's Lectures, App., p. 491.

‡ *Annals of the Four Masters*, A.D. 457.

Four Masters, as the Feis of Temhair. In the Annals of the Four Masters a celebration of the Feis (or feast) of Temhair by King Laeghaire, in A.D. 454, is noticed, but none in the years from A.D. 438 to A.D. 441, when the *Senchus Mor* was being composed. The part assigned to St. Benignus of assisting St. Patrick in writing out the laws in a book, does not indicate the position of a senator, and might be well performed by him at any time after he was twenty years of age.

Again, it is urged that St. Benignus could not have been a bishop so early as A.D. 438, inasmuch as he is represented as a youth at his baptism in A.D. 432. In the apparently cotemporary quatrain, describing the authors of the *Senchus Mor*, St. Benignus is not mentioned as a bishop, but as “*coir,*” the just. In the account written after his death he is described as a bishop, and in the Annals of the Four Masters as a saint; but the one account no more implies that he was a bishop at the time when he took part in writing out the Irish laws in a book, than the other implies that he had been canonized as a saint before he did so.

The distribution of the work among the several persons engaged in it, as described in the introduction and commentary, is such as might naturally be expected. The principal part of it is said to have devolved on Dubhthach, aided by Fergus, two poets, whose task of explaining such portions of the ancient laws as were traditional, or embodied in verse, or were otherwise within the province of the poets, must have been one of considerable importance. The knowledge which Rossa, a doctor of the *Bérla Feini*, the dialect in which the ancient laws were written, is described as possessing, must have been essential in expounding the received laws of the country, as they were written in the existing books and manuscripts, with which it would be peculiarly the province of such a person to be acquainted. It is natural to expect that an eminent divine, such as St. Cairnech appears to have been, would be employed in modifying such portions of the ancient laws as were inconsistent with Christian doctrine and morality; and St. Benignus, an Irishman, and acquainted with the language, is the kind of person who

would be intrusted with the duty of transcribing and writing out the laws thus expounded and modified. And, finally, St. Patrick would naturally superintend and direct the whole undertaking, and the kings would assent to it in its completed state.

It has been urged, again, that St. Patrick was better employed, in A.D. 438, preaching in Connaught than in attending senates. But the preparation of the *Senchus Mor* did not, as we have seen, require any attendance on senates by St. Patrick, neither does his superintendence of it imply his constant residence at Teamhair or at Rath-guthaird, during the entire of the three years the work occupied. Notwithstanding his absence during part of the time, the complete work would be called *Cain Patraic*, or Patrick's Law, just as the code of France is called the Code Napoleon, without implying that the Emperor was at Paris during the entire time the code was being composed under his sanction.

With respect to another objection, that the mixture of ecclesiastics with laymen in the states-general of nations was quite unknown in St. Patrick's days, it is right to observe that the Theodosian Code of Rome, the nature of which was, no doubt, known to St. Patrick, as a Roman citizen and son of a Roman magistrate, was made by the authority of an emperor; and that bishops had a very large share of influence with the emperors in advising them respecting their Constitutions, Edicts, and Codes, without becoming members of any legislative assembly. When Alaric II. issued his abridgment of the Theodosian Code to the Visigoths in France, in A.D. 506, not very long after the time of St. Patrick, he is stated to have done so on the advice of his bishops, as well as of his nobles. The volume of the ancient laws of England, published by the Record Commissioners, commences with the laws of King Æthelbright,* which were revised under the advice and influence of St. Augustine,

* Æthelbright, fourth in succession after Hengeste, was baptized by St. Augustine, in the year A.D. 597, and died, according to Beda, after a reign of fifty-six years, in A.D. 616. The laws begin:—"These are the dooms which King Æthelbright established in the days of Augustine," &c.

when the Anglo-Saxons were converted to Christianity. The volume of the ancient laws of Wales, published by the same authority, commences with the laws of Howel Dda.* The preparation of these laws, about the year A.D. 943, is stated to have been made after consultation with a number of representatives, of whom two clerics were summoned for every four laymen. The reason of this arrangement is set forth in the laws :—"The clerics were summoned lest the laics should ordain anything contrary to Holy Scripture." The most ancient Christian analogies appear, therefore, to be all in favour of the clergy being associated with the laity in the preparation of codes of laws.

Alleged
anachron-
ism as to
King Corc
considered.

An objection has been made to the account given of the composition of the *Senchus Mor*, that King Corc was not a contemporary with King Laeghaire, or alive at the time of St. Patrick's mission, since his grandson Aenghus Mac Nadfreach, was the first Christian King of Munster. If Aenghus had been King of Cashel in A.D. 438, at the time the composition of the *Senchus Mor* was commenced, being then (let us suppose) twenty years of age, he would have been seventy-one when killed at the battle of Cell Osnadha in A.D. 489, when it is said "his prosperity was cut off."† This account, implying a premature death, should remove all doubt about his grandfather being alive, and King of Cashel, from A.D. 438 to A.D. 441. The statement of Dr. Keating that Aenghus reigned only thirty-six years, and so commenced to reign in A.D. 453, taken in connexion with that of Dr. Lanigan that Aenghus was only a youth when baptized by St. Patrick in A.D. 445, puts an end to the alleged anachronism so far as the date of Aenghus's accession is concerned.

We have it besides expressly stated in the *Leabhar Na g-Ceart*, that King Corc was a contemporary of St. Patrick; and in the poems of Dubhthach he is described as the con-

* "Howel the Good, the son of Cadell, Prince of all the Cymra, seeing the Cymry perverting the laws, summoned to him six men from each Cymrwd in the principality to the White House of Tor, four of them laics, and two clerks."

† *Annals of the Four Masters*, A.D. 489.

temporary of Crimthan, who fought the battle of Ochra in A.D. 478, and who was a contemporary of St. Patrick and of Dubhthach himself. Crimthan is described in the same poem as defeating King Laeghaire, and also King Corc. With such evidence, it is unreasonable to doubt the statement of the *Senchus Mor*, that King Corc was a contemporary of St. Patrick, and alive in A.D. 441.

Again, it has been urged that St. Cairnech could not have taken part in the composition of the *Senchus Mor*, as his death is placed by Colgan at A.D. 530, and as he was the cousin and contemporary of the monarch Muirchertach Mac Erc, who died in A.D. 534. But Colgan mentions two St. Cairnechs; one whose day is the 28th of March, and the other whose day is the 16th of May. This second St. Cairnech he identifies with St. Cernach or Carentach, whose day in the English calendar is the 16th of May, and whom he mentions as having flourished about a century before the other St. Cairnech, and as having been a contemporary of St. Patrick.

The *Felire* of Aenghus describes the St. Cairnech of the 16th of May as of Tuilen, and as being of the Britons of Cornwall; and in the commentary on the *Senchus Mor*, it is stated expressly that it was St. Cairnech of Tuilen who took part in its composition. There is, therefore, no anachronism—for the St. Cairnech who is said to have taken part in the composition of the *Senchus Mor*, is the saint of that name who was a contemporary of St. Patrick.

These objections to the account of the composition of the *Senchus Mor* appeared so plausible, and were supported by such respectable authority, that before recommending the work to the Commissioners for publication, I had a consultation with the late Dr. O'Donovan and the late Professor O'Curry on the subject, and we came to the conclusion that these objections were not well-founded, and that there was no reason to doubt the statement that the nine authors of the *Senchus Mor* were contemporaries, and alive at the time when the work is said to have been composed.

Alleged
anachron-
ism as to St.
Cairnech
considered.

Opinions
of Dr.
O'Donovan
and
Professor
O'Curry as
to alleged
anachron-
isms in
Senchus
Mor.

Dr. O'Donovan made further investigations respecting St. Cairnech, and published the result of his inquiries in the very interesting note on the word Tuilen,* in the topographical poems, from which I have largely quoted.

The opinion which Professor O'Curry† entertained was subsequently made public in his "Lectures on the Materials of Irish History," in which, referring to the forthcoming publication of the *Senchus Mor*, he says:—"I believe it will show that the recorded account of this great revision of the body of the laws of Erin is as fully entitled to confidence as any other well-authenticated fact in ancient history."

Places
where the
Senchus
Mor was
composed.

In ancient Irish books the name of the place where they were composed is usually mentioned. The introduction to the *Senchus Mor* contains this information, but is very peculiar in representing the book as having been composed at different places in different seasons of the year: "It was Teamhair, in the summer and in the autumn, on account of its cleanness and pleasantness during these seasons; and Rath-guthaird was the place during the winter and the spring, on account of the nearness of its fire-wood and water, and on account of its warmth in the time of winter's cold."

Teamhair.

Teamhair, now Tara, was, at the time the *Senchus Mor* was composed, the residence of King Laeghaire, the monarch of Erin, and of his chief poet, Dubhthach Mac ua Lugair, who took such a leading part in the work.

Teamhair ceased to be the residence of the kings of Ireland after the death of King Dermot, in A.D. 565, about a century and a quarter after the *Senchus Mor* was composed. Remains are, after the lapse of nearly 1,400 years, to be still found, the most remarkable of their kind in Ireland, which attest the ancient importance of the place.

The description of Teamhair, as a pleasant place in summer and autumn, is true of Tara at present. In winter and spring, when Tara, from its exposed position, would not be so agreeable, a different place for the composition of the

* Irish Topographical Poems, notes, p. xiv., n. 60.

† O'Curry's Lectures, p. 17.

Senchus Mor was chosen—"Rath-guthaird." This place is described as being where the stone of Patrick is "at this day," *i.e.*, at the time when the introduction was composed. It is further described as being "near Nith-nemonnach." Rath-guthaird.

Rath-guthaird has not hitherto been identified or described, but there are several circumstances which indicate that it is most probably the fort now called Lisanawer, near the village of Nobber, in the parish of Nobber, and northern portion of the county of Meath, and about sixteen miles from Tara.

In the commentary it is mentioned that Nith-nemonnach was on the banks of the river Nith.

The river Nith is noticed in the Annals of the Four Masters,* where its irruption in "Magh Muirtheimhne" is mentioned. Dr. O'Donovan adds, in a note "Nith was the ancient name of the river of Ardee, flowing through the plains of Conaile Muirtheimhne, in the county of Louth." With the clue afforded by this information, I made a search on the Ordnance Maps from the outlet to the source of the Ardee river for any means of identifying Rath-guthaird; and at the source of the river, where it issues from White-wood lake, a stone is to be found, marked on the Ordnance Map, and still called "Patrick's stone," and the place where it is situate is named Nobber-beg.

There is a very large rath, in good preservation, called Lisanawer, within two fields of this stone. There was also, until very recently, another rath within three fields of the same stone, on the top of a hill called Gallows Hill, and there is also, adjoining the village of Nobber, on the banks of the river Nith, a high moat, in good preservation.

The situation of these raths in a valley, and sheltered, especially the one called Lisanawer, from the north and east, fulfils the condition of being warm in the time of winter's cold, and contrasts most favourably with Tara, which must be a bleak place in winter.

There is considerable evidence that there was in ancient times an abundance of wood in the vicinity of the raths

* A.M. 4169.

near Patrick's stone. Whitewood Demesne is close to them, and there is a tradition of the wood having extended to the townland of Kilmainham Wood. The names of the townlands Whitewood and Kilmainham Wood afford some indications of a prevalence of wood in former times. One of the neighbouring townlands is called Eeny, derived by Dr. O'Donovan, from "Cn Fíníoe," woods.

The description of the place as being "near water" is borne out by the existence of Whitewood lake, Moynagh lake, and Newcastle lake, all in the vicinity of St. Patrick's stone.

Glenn-na-
mbodhur.

As to Glenn-na-mbodhur, in which Rath-guthaird is said to be situate, there is on the west side of the valley where the stone of Patrick is situate, a remarkable glen, through which the Kilmainham river flows, and at the head of it is a cascade, called Patrick's cascade, and a holy well; there are also small glens at the south side of the valley. The beauty of this place must have attracted attention in ancient times, as two townlands are called by the name "Alt Mush" or Altmoyshe—derived, according to Dr. O'Donovan, from *Alt Mair*, beautiful heights, or beautiful brae or piece of a hill; the origin ascribed in the locality to this name being the glens which are in these townlands.* The rest of the name, "na-mbodhur,"† has left no trace in the locality. The only names which might be supposed to be a corruption of it, are Nobber,‡ the village and parish; and Nobber-beg, the spot where Patrick's stone is situate; but Dr. O'Donovan has given "an obair," (*hoc opus*) as the derivation of Nobber.

On examining the map of the district, the great number of raths in a small space is remarkable. There are still traces in a space of twenty-four square miles of upwards of sixty raths—indicating that it was a place of great importance in ancient times. Being in the county of Meath, which was

* Ordnance Survey Office Records of Names of Townlands, Co. Meath. Book 130, p. 4, and Book 20, p. 6. I am indebted to Sir Thomas A. Larcom, K.C.B., for access to these records.

† Ordnance Survey Office Records of Names of Townlands, Co. Meath, Book 20, p. 30.

‡ Nobber was a place of importance so late as the reign of King Henry VI. It was one of the boroughs of the Pale, and was fortified as an important stronghold.

the territory assigned to support the King of Erin, Glenn-na-mbodhur was probably the seat of one of the royal residences used in winter and spring by King Laeghaire and other kings.

In a note to the Annals of the Four Masters, A.D. 890, Dr. O'Donovan states that there was a royal residence in Meath called "Cuilt," which he had been unable to identify. Now, one of the townlands between Kilmainham Wood and White-wood, in the valley of Glenn-na-mbodhur, is Coole, which Dr. O'Donovan derives from "Cuil." This may be a trace of the name of the ancient royal residence, in the vicinity of which Dubhthach, and St. Benignus, and the others,* would, under the sanction of King Laeghaire and St. Patrick, according to the account given, have composed the Senchus Mor in winter and spring.

The manuscripts of the Senchus Mor, or of the portions of it, which have been transcribed for the Commissioners, are four in number :—

Descrip-
tion of ma-
nuscripts of
Senchus
Mor.

1. A comparatively full copy among the manuscripts of Trinity College, Dublin, H. 3. 17.

2. An extensive fragment of the first part, 432, of the Harleian manuscripts in the British Museum.

3. A large fragment of the latter part among the manuscripts of Trinity College, Dublin, H. 2. 15.

4. A fragment among the manuscripts of Trinity College, Dublin, H. 3. 18.

The first of these (H. 3. 17) is a thick vellum manuscript, formerly numbered H. 53. It consists of 874 columns, numbered and marked with Arabic figures in a modern hand. This manuscript appears, from a note to page 1, to have been in 1666 the property of Dubhalthach Mac Firbis, the last of the hereditary antiquaries of Lecan in Tirfiacra on the Moy,† "a family whose law reports and

MS. in H.
3. 17.

* Glenn-na-mbodhur is only six miles from Dulane, where the city and church of St. Cairnech were.

† O'Connor's "Ogygia," Vindicated, p. ix.

historical collections have derived great credit to their country;" many of these O'Connor describes as in his time lying dispersed in England and France. The H. 3. 17 manuscript appears to have been subsequently purchased by the celebrated antiquarian, Edward Lhwyd, whose name appears on the fly-leaf.

The manuscript in H. 3. 17, was, probably, one of the "great number of thick volumes of Irish laws" which Dr. Lynch* says he saw, before 1662, "written in large characters, and a large space between the lines to admit more conveniently in smaller letters a glossary on the meaning of the words," and from which Dubhalthach Mac Firbis wrote the titles of the laws given in "*Cambrensis Eversus*."

The text of the manuscript is written in large letters, and there is a copious gloss of derivations. This manuscript has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1-139, and he describes the glosses and commentaries therein as very full, but adds "that the text is clearly defective in most instances."

Harleian
MS

The Harleian fragment of the *Senchus Mor* in the British Museum is described by Dr. O'Donovan as consisting of twenty leaves, large folio, and the writing is, in his opinion, "apparently of the middle of the sixteenth century."

It appears from notes to the manuscript† that it was transcribed at a place called Desert Labrais; and the death of John M'Clancy is mentioned, of which the transcriber had just heard. The death of a John M'Clancy, chief Brehon of the Earl of Desmond, is recorded in the *Annals of the Four Masters* as having taken place in 1578. He was probably the person referred to by the transcriber. His position is indicated in the *Annals* by the statement:—"There was no son of a lay Brehon in Ireland, in his time, who had better tillage or a better house than he." This date, 1578, coinciding so nearly with Dr. O'Donovan's conjecture, may be taken as the date of the Harleian manuscript.

* "*Cambrensis Eversus*," vol. II., p. 375.

† Fol. 18 a, 196 and 206.

This manuscript which contains, in large letters, the poem attributed to Dubhthach Mac ua Lugair, was transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 1752-1929. He considered the introduction in this copy more complete than in the Dublin manuscripts, and the gloss very full, though difficult to decipher. "I have," he writes, "to use a very powerful magnifying glass to read some of the glosses, which are written up and down, over and hither, and carried into the margin in the most irregular and unsatisfactory manner."

The manuscripts in Trinity College library, H. 3. 18, containing portions relating to the Senchus Mor, together with a number of other tracts, now divided into two volumes octavo, are stated by Professor O'Curry to be "made up of various fragments of laws, glosses, poems, pedigrees, &c., chiefly written on vellum, but some on paper. The law manuscripts are all on vellum, excepting a few lines on paper, from page 331 to page 350, and date from the year 1511* to 1565."† At page 25 "the transcriber gives his name, Carbre O'Maolchonaire, and the date, 1511, at Moycullen, in the now county of Galway."

"The writing," in Professor O'Curry's opinion, "is in various hands, and the fragments appear evidently to have belonged to various compilations."

The tract relating to the Senchus Mor, contained in the first volume of the manuscripts, was transcribed by Professor O'Curry, and is in the Commissioners' transcripts, C. 756-892. It contains the introduction, and a very copious gloss of the terms which occur in the Senchus Mor.

The fourth manuscript of the Senchus Mor contained in the volume of manuscripts (H. 2. 15) in the library of Trinity College, Dublin, although only a fragment of the latter part of the work, is, in some respects, the most interesting, on account of its antiquity, it being apparently more ancient than any of the other copies. It is on vellum, of folio

* Vide p. 25, col. a. l. 9.

† End of p. 450.

size, and the volume in which it is contained is "composed," according to Dr. O'Donovan, "of various fragments, written at different periods by several hands." The words "Senchur Mór" at the head being, as he believed, in the handwriting of Dubhalthach MacFirbis. The numbered pages of the volume are 391.

Date of
MS. in H.
2. 15.

As showing the antiquity of this manuscript, Dr. O'Donovan has translated a note which purports to have been written in A.D. 1350 :—

"One thousand three hundred ten and forty years from the birth of Christ till this night ; and this is the second year since the coming of the plague into Ireland. I have written this in the twentieth year of my age. I am Hugh, son of Conor MacEgan, and whoever reads it let him offer a prayer of mercy for my soul. This is Christmas night, and on this night I place myself under the protection of the King of Heaven and Earth, beseeching that He will bring me and my friends safe through this plague, &c. Hugh (son of Conor, son of Gilla-na-naeve, son of Dunslavey) MacEgan, who wrote this in his own father's book in the year of the great plague."

In the Annals of the Four Masters a great plague is mentioned as raging in 1349, a fact which coincides with MacEgan's description of 1350 being the second year of the plague. It would also appear that his life was spared for some nine years, which he employed profitably ; for in 1359 there is recorded the death of Hugh, the son of Conor MacEgan, who is described as the choicest of the Brehons of Ireland. He was, no doubt, the Hugh, son of Conor MacEgan, who made the entry in 1350 in his father's book, which contains the Senchus Mór manuscript.

The
Brehon
Family of
MacEgans.

This MacEgan would appear to have belonged to a tribe or family of Brehons of that name, who are noticed by MacGeoghegan* under the name of MacKeigans. "The

* Note to his version of the Annals of Clonmacnoise, cited by O'Donovan, in note (m) to Annals of the Four Masters, A.D. 1317.

Brehons of Ireland," he says, "were divided into several tribes and families, as the MacKeigans, O'Deorans, O'Breasleans, and MacTholies. Every country had its peculiar Brehave dwelling within itself, that had power to decide the causes of that country, and to maintain their controversies against their neighbour countries, by which they held their lands of the lord of the country where they dwelt."

In the Annals of the Four Masters the deaths of several MacEgans are recorded, nearly all of whom are stated to have been Brehons or Ollamhs; and the country for which they held office was generally Connaught, or parts of that province:—

A.D. 1309. Gilla-na-neave MacEgan slain, "Chief Brehon of Connaught, and the most illustrious of the Brehons of his time."

A.D. 1316. John MacEgan slain—"O'Conor's Brehon."

A.D. 1317. Maelisa Roe MacEgan died—"the most learned man in Ireland in law and judicature."

A.D. 1329. Maelisa Donn MacEgan died—"Chief Ollav of Connaught."

A.D. 1354. Saerbraethach, son of Maelisa Donn MacEgan, died in Inniscloghran, an island in Lough Ree—"Ollav of Clonmacnoise."

A.D. 1355. Teige MacEgan died—"a man learned in the Fenechus," or ancient laws of Ireland.

These were all predecessors or contemporaries of Hugh MacEgan who made the entry in the book containing the manuscript of the *Senchus Mor*. Gilla-na-neave MacEgan, who died in 1309, was probably his grandfather.

The facts thus recorded in the Annals of the Four Masters, all tend to confirm the conclusion that the manuscript in H. 2. 15, was in the possession of one of the most distinguished families of Irish Brehons prior to 1350, and most probably prior to 1309.

The MacEgans appear to have retained a distinguished position as Brehons for many years; for in A.D. 1399 there is recorded the death of another Gilla-na-naev, son of Conor

MacEgan, and most probably brother of Hugh MacEgan, already referred to as connected with the manuscript in H. 2. 15. He was arch-ollav of the Fenechus law; and in the same year died Boethius MacEgan, a man extremely skilled in the Fenechus law. Even so late as 1529, it is recorded that Corcnamhach, son of Farrell, son of Donough Duv MacEgan, died, and was interred at Elphin, "the most distinguished adept in the Fenechus [or ancient laws of Ireland] poetry and lay Brehonship in all the Irish territories."

Other law tracts attributed to the MacEgans have come down to us. In the volume of manuscripts in the Library of Trinity College, H. 3. 18, p. 355,* there is a poem embodying in verse some of the leading principles of the law of distress. It is described as having been composed by Gilla-na-naev MacEgan,† son of Dunsleibh Mac Aedogain, and to have been written for the noble company of O'Connors at Cruachan, the ancient royal residence of the kings of Connaught. This was, most probably, Gilla-na-neave MacEgan, already referred to, who died in 1309.

Another law tract preserved in H. 3. 17, p. 157,‡ commences with a statement that it was changed from hard original Gaelic and put into fair Gaelic by Gilla-na-Naemh, son of Dunslavy Mac Aedhagain. This would appear to be Gilla-na-neave, who died in 1309, the grandfather of Hugh MacEgan, already referred to. The existence of such a tract proves that there were in the thirteenth and fourteenth centuries in the hands of the MacEgans ancient law tracts of such considerable antiquity that it was thought a work of importance to translate them into the ordinary Irish language of that period. The fact that such translations were made

* Commissioners' Transcripts, C. 742.

† There are two other Gilla-na-naev MacEgans mentioned in the Annals of the Four Masters:—

A.D. 1443, Gilla-na-naev, son of Gilla-na-naev, son of Hugh, died; he was "Ollav of Munster in law, a man generally skilled in each art."

A.D. 1447, Gilla-na-naev, the son of Aireachtach, who was son of Solomon MacEgan, died; "the most learned Brehon and Professor of Law in Ireland."

‡ Commissioners' Transcripts, C. 285.

in the law schools in Ireland, makes it unreasonable to argue, from the age of the language or the absence of very ancient grammatical forms in any copy so treated, against the antiquity of the original text.

The manuscript in H. 2. 15, has been transcribed by Dr. O'Donovan, in the Commissioners' transcripts, O'D. 993-1225. He describes this fragment as much better, so far as it goes, than the manuscript H. 3. 17.

It has been already noticed that the manuscript in the Trinity College collection, H. 3. 17, was, in 1666, the property of Dubhalthach MacFirbis.* A few years afterwards it appears to have come into the possession of Edward Lhwyd, author of the "Archæologia Britannica," which was published in Oxford in 1707.

History of
ancient
Irish law
manu-
scripts.

The manuscript in the Trinity College collection, H. 3. 18, appears to have also come into Mr. Lhwyd's possession about the same time. This entire collection of manuscripts at one time belonged to him, and the paging numbers are in his handwriting.† The manuscripts contain two notes by Mr. Lhwyd at pp. 459 and 565, stating that he bought one manuscript from Cornán O'Corrin, in the county of Sligo, in Connaught, in the year 1700, and another from John Agnew, near Larne, in the county of Antrim, in the year 1700.

The manuscript in the Trinity College collection, H. 2. 15, after being in the possession of the MacEgan family for many years, was, about the middle of the seventeenth century, in the possession of Dubhalthach Mac Firbis. At the beginning of the eighteenth century it formed part of the "Irish manuscripts that had been collected from various parts of Ireland"‡ by Mr. Lhwyd, "twenty or thirty in number."§

* Mr. Charles O'Connor states that MacFirbis was instructed by the MacEgans, who kept a law seminary in Tipperary in the reign of Charles I.—Lewdich's "Antiquities," second edition, p. 303.

† Stokes's *Old Irish Glossaries*, p. lxvi.

‡ O'Reilly's *Transactions of the Ibero-Celtic Society* for 1820, p. iii.

§ Letter of Edward Lhwyd to the Royal Society, published in Baddam's *Abridgment of the Philosophical Transactions*, vol. v, p. 2. *Vide* O'Reilly's *Essay on Ancient Irish Institutes*.—*Trans. R. I. A.*, vol. xiv. p. 147.

Lhwyd's collection of manuscripts afterwards came into the hands of Sir John Seabright. About 1782, the foundation of the Society of Antiquarians, which preceded the Royal Irish Academy, having attracted attention to Irish antiquities, the celebrated Edmund Burke "prevailed on Sir John Seabright to present to the library of Trinity College, Dublin, the Lhwyd collection of manuscripts," since called the "Seabright manuscripts."

The trust upon which these manuscripts were restored to Ireland is stated in Mr. Burke's letter to General Vallency of 15th August, 1783, in which he suggested that the originals of the Irish manuscripts, with a literal translation into Latin or English, should be published, that they might become the proper subjects of criticism and comparison. "It was in the hope," he adds, "that some such thing should be done that I originally prevailed on Sir John Seabright to let me have his manuscripts, and that I sent them by Dr. Leland to Dublin."

It is interesting to trace in the present publication a fulfilment of the plan of Edmund Burke, to whose active intervention we are indebted for the safe custody of, and ready access to, the manuscripts. In his foresight and wisdom in this matter we find traces of that greatness of mind which is at length about to receive a fitting tribute from his countrymen.

Selection of text The manuscripts of the *Senchus Mor* were translated by Dr. O'Donovan; some portions were translated also by Professor O'Curry; and the manuscript H. 3. 18, was translated by Professor O'Curry before Dr. O'Donovan executed his translation of it.

From an examination of the text and translation of the manuscripts it appeared to Dr. O'Donovan and myself that the Harleian copy was the most satisfactory to adopt as a basis for the first volume of the *Senchus Mor*. It is accordingly the text which has been followed in this volume. Words and sentences and whole passages of gloss and commentary have however been supplied from the other manuscripts, and in some

cases, for a defective passage in the Harleian copy, a more complete passage has been introduced from one of the other copies. All the words and passages so introduced are marked with brackets, and there is given a reference to the page of the Commissioners' transcripts from which the word or passage is taken.

When the Irish text had been prepared by Dr. O'Donovan for press, he compared the entire of the Harleian portion with the original manuscript in the British Museum. On this comparison some phrases were detected which had escaped him in his first transcription, and he was enabled to check and correct the entire of the Irish text. From the text as so settled by him the present volume has been printed. A few sheets were read by him, in first and second proof, before his death; and the entire of the proofs have since been read and compared with his revised transcript by Professor O'Mahony.

In the original manuscript of the *Senchus Mor* there is, as already noticed, a difference marked by the size of the letters between what is text and what is gloss or commentary. This distinction has been marked both in the Irish and in the translation, by distinct type. By a further distinction in type the explanatory matter, which is merely gloss or explanation of words, is distinguished from more lengthened commentary or illustrations.

The language of the text and of the poem ascribed to Dubhthach Mac ua Lugair was believed by Dr. O'Donovan to be of the age in which it is said to have been composed. The introduction describing the origin of the *Senchus Mor* and of the poem purports to be a subsequent production. It speaks of the authors of the *Senchus* in the third person. "Nofis, therefore, is the name of the book which *they* arranged." Again, one of the places of the poem is said to be Rath-guthaird, "where the stone of Patrick is *at this day*."

Professor O'Curry has stated his opinion that this introduction is itself of high antiquity.* Upon the introduction

* O'Curry's "Lectures on the Materials of Irish History," p. 16.

there is gloss and commentary of more recent composition. Dr. Todd* considers portions of the *Senchus Mor* of great antiquity, and that the remainder, making allowance for comparatively modern alterations, can scarcely be regarded as of later date than the ninth or tenth century. Dr. Petrie† has noticed that the *Senchus Mor* is quoted several times in *Cormac's Glossary*, the greater part of which was most probably composed in the ninth or tenth century,‡ and that upon the word “*Νοιρῑ*,” or knowledge of nine, the same account is given of the composition of the *Senchus Mor* as is contained in the passage from the *Annals of the Four Masters*, already quoted.

The important position which law treatises occupied in the early literature of Ireland is proved by the fact that the books cited in *Cormac's Glossary* are, with one exception, law treatises.§

In *Cormac's Glossary*, under the word, “*Ατῆαῖαι*,”—“*Law of Distress*,” a reference is made to the case of the distress taken by Asal from Mog son of Nuadhat, as stated in the *Senchus Mor*,|| a fact which places beyond a doubt the high antiquity of the portion of the *Senchus Mor* contained in this volume.

The statements in the commentaries on the *Senchus Mor*—that the judicature of Ireland, before the Christian Era, belonged to the poets; that the judgments of Doidin Mac Uin and others were in verse; that Fergus and Dubhthach explained to St. Patrick what their “predecessors had sung;” that Dubhthach “put a thread of poetry round the *Senchus* for St. Patrick;” and that two poets, Fergus and Dubhthach, were the chief authors of the *Senchus*—have all received

* Todd's “*St. Patrick, Apostle of Ireland*,” p. 484.

† Petrie's “*History and Antiquities of Tara Hill*,” p. 71.

‡ Mr. Stokes says—“On the whole we may safely say that the proofs adduced in the former part of this preface sufficiently show that the greater part of what is commonly called *Cormac's Glossary* was written, if not in the time of *Cormac*, at least within a century or so after his death (A.D. 903).”—*Old Irish Glossaries*, p. xviii.

§ Stokes's *Old Irish Glossaries*, p. liv.

|| Page 65.

strong corroboration from the interesting discovery of the Very Rev. Charles Graves, D.D., that portions of the text of the *Senchus Mor* are in regular Irish verse.*

It will be a matter of interest to Irish Scholars to determine the extent to which traces of verses exist in the rest of the text. To whatever extent the *Senchus Mor* underwent the process described with regard to another Brehon Law manuscript, already referred to, as being translated from hard original Gaelic into fair Gaelic of the thirteenth century, the versification of the original text would be disturbed; and so the existence or absence of versification might afford a key to the parts of the text which are in the original language of the fifth century, in the *Bérta Feini* dialect.

The addition of more modern glosses and commentaries, and the existence of glosses in some copies not to be found in others, and of a manuscript composed of glosses alone, does not affect the reliance to be placed on the authenticity of the text. Such variations, which, in the case of the copies of a poem, or an essay, or an epistle, would be evidence of careless copying or wilful tampering with an original document,

* The following is a specimen of these verses, from the "*Senchus Mor*," p. 122:—

Etach ffu litch,
 Ogm ffu nitch,
 Ech ffu aige,
 Dam ffu h-arr,
 Do ffu blight,
 Mucc co nurr,
 Caurn co li;
 Toichneo ru,
 Diathao aipeé,
 Egburo pleoi,
 Inceab nealra,
 Comopuir cach ciul,
 Tincur tigi caich,
 Oir i mbro baile,
 Aiel ocuf caire,
 Lorac ocuf cruathar;
 Foxul meich aipech,
 Captao rante,
 Captao aenais, 7c.

Similar specimens may be found at pp. 120, 126, 160, 166, and 184. Traces of a different metre appear in p. 150, and a large portion of the old text has a rythmical flow.

would, in the case of law books like the *Senchus Mor*, only indicate that the glosses and commentaries, like notes in different editions of the Statutes, or of Coke upon Littleton's Tenures, or any similar English law book, were of much less authority than the text itself, and were capable of being modified or added to by subsequent Brehons.

The copies of the laws which have come down to us are obviously the copies belonging to particular Brehons, or families of Brehons, or, perhaps, law schools; and while they each for the most part embody the same original and binding text, they each also contain such explanations and renderings of the rules of law as were considered the correct expositions of them by the particular individuals or schools whose copies they were; and in the several copies the glosses and commentaries, though practically identical as a general rule, are omitted, modified, or added to, obviously according to the judgment of the author of the manuscript.

The mistakes and erroneous views in some of these later glosses and commentaries are not to be ascribed to the authors of the *Senchus Mor*; they only indicate that such views were held by certain Brehons at some time subsequent to St. Patrick. The glosses and commentaries, too, which contain matters and ideas belonging to a period much later than the fifth century, are not to be rejected as fraudulent interpolations, as it is not for a moment to be supposed, nor is it stated, that they are of the same date as the text.

Mr. O'Reilly notices this difference of date between the text and the gloss, as indicated by the dialect of the Irish used; "The text," he observes,* "of all our law books is in the Fenian dialect, but it is accompanied by an interlined gloss, which in more modern language explains the terms contained in it."

Transla-
tion of
Senchus
Mor.

It appears to have been generally anticipated, amongst Irish antiquarians, that the translation of the ancient Irish laws would be a work of considerable difficulty.

Mr. Charles O'Connor, of Balanagar, in the last century,

* O'Reilly's Essay on the "Ancient Institutes of Ireland."—Trans. R.I.A., vol. xiv., p. 218.

wrote* :—"I have had an opportunity of conversing with some of the most learned Irish scholars in our island, and they freely confessed to me that to them both the text and gloss were equally unintelligible. The key for expounding both was, so late as the reign of Charles the First, possessed by the MacEgans, who kept their law school in Tipperary; and I dread that since that time it has been lost."

Dr. Ledwich expresses his opinion, that, by a common Irish scholar, furnished only with Lhwyd's, Macurtin's, O'Brien's, or O'Clery's dictionary, the fragments of the Brehon Laws cannot be understood. "O'Flaherty," he observes, "though instructed by MacFirbis, could scarcely explain one page of them;† and the great Lhwyd tells the Royal Society he consulted the best Irish scholars upon this subject, but in vain. O'Connor never attempted them, and the editor of them [General Vallency] distrusts his translations, because the text admitted of various expositions, and the commentator is frequently at a loss for their meaning."

Mr. O'Reilly, in his Essay on the "Ancient Institutes of Ireland," for which he was awarded the gold medal of the Royal Irish Academy in 1824, says—"It must be admitted that the translation of the Brehon Law would be a work of considerable labour and difficulty."—"Both text and gloss are, it is confessed, obsolete, and to the person who is acquainted with only the vulgar dialect of the modern Irish must be unintelligible."‡

The difficulties so fully predicted became manifest in the progress of the work; and in the preliminary translation of the *Senchus Mor* manuscripts, which was made for the Commissioners by the late Dr. O'Donovan and Professor O'Curry, many words and phrases were left untranslated, and the sense of many of the passages remained obscure. The entire translation, in this state, was read over by my

* O'Reilly's Essay on the "Ancient Institutes of Ireland.—*Trans. R.I.A.*, vol. xiv., p. 217.

† Ledwich's "Antiquities," second edition, pp. 802, 203.

‡ "Transactions of the Royal Irish Academy," vol. xiv., p. 218.

assistant, Mr. Busteed, and myself, and the difficult or unsatisfactory passages carefully noted.

For the translation of such passages, the glosses explanatory of particular terms or phrases were studied, and different parts of the laws compared, and suggestions were made to Dr. O'Donovan ; and upon consultation with him the entire translation was revised, and meanings assigned to the great majority of the untranslated words and phrases.

When the translation had been thus amended, a portion was set up and revised on first and second proof by Dr. O'Donovan himself; but at the time of his death only a few sheets had reached this stage.

The entire volume had, however, been amended in manuscript, as the result of his consideration of the suggestions made to him and of the consultations with him which I have referred to; and, though not all read in proof by him, it had the benefit of his latest views of the interpretation and translation of the law terms.

On a few of the sheets observations were made by the Rev. James H. Todd, D.D., one of the Commissioners; and the entire translation was read in proof by the Very Rev. Charles Graves, D.D., another of the Commissioners, and has had the benefit of his numerous valuable suggestions.

The proof sheets have all been finally considered and revised by Professor O'Mahony and by myself, with such aid as could be derived from a reference to other portions of the Brehon Laws, translated by Dr. O'Donovan and Professor O'Curry.

After the death of Dr. O'Donovan, the Commissioners proposed to submit the proof sheets to Professor O'Curry, in order to have the benefit of his suggestions also; but his sudden death prevented this being carried out.

Untrans-
lated
words.

Some few words have been left untranslated, such as 'cain,' 'urradhus,' &c. 'Cain'-law appears to have been a law or decision applying to all Ireland, such as Cain Adamnain; and Cain Patraic, a name for the Senchus Mor. It has been

thought that the word meant statute law, but the Irish law in early times appears to have rested on the decisions of Brehons or judges, rather than on legislation; and the *Senchus Mor* itself is an authorized collection of approved judicial decisions, like the pandects of the Roman law, and is not statute law, like the decrees of the Roman Senate or people, or the constitutions of the emperors, or like our modern Acts of Parliament.

'Urradhus' law has been by some supposed to mean common law; but the English meaning of the term 'common law' would not translate the word. 'Urradhus' appears to be derived from 'urradh,' a native, and to apply to the local modifications of the general laws, consequent on the division of Ireland into separate kingdoms and territories. There are four 'urradhus' laws recognised in the *Senchus Mor*.*

'Cairde' has been translated 'interterritorial regulations.' Its common meaning is amity; but it relates to a branch at least, if not to the entire, of what, in the science of jurisprudence, is called international law; only in Ireland the questions were more dealt with by chiefs of subordinate territories, so that the term international would not apply. The term interterritorial has, therefore, been used to indicate the class of questions comprised in it. Again, the territories being partly independent, but partly also subordinate to the general laws, the 'cairde' appears not to have rested on treaty alone, or on general laws, but to have been regulated partly by each.

Some other words have been left untranslated. 'Seds,' originally probably meaning cattle, seems to have reference to a standard of value,† and is frequently used in the sense of that which has value, as goods or property. The early laws and history of Ireland have not been yet sufficiently investigated to enable the value or exact meaning of the word 'sed' to be determined, and the Irish term has accordingly been retained in the translation.

* Page 261.

† "Five 'seds,' i.e., two cows;" "three 'seds,' i.e., three in-calf cows for two cows after calving."—*Senchus Mor*, p. 108.

'Cumhal,' which originally meant a female slave, came afterwards to mean the value of a female slave, and thence became a measure of value, and so was retained long after slavery was abolished.

The original words for the different kinds of fines and penalties, as 'eric,' 'smacht,' 'dire,' 'airer,' have been retained as descriptive of classes of fines.

All Irish terms retained in the translation are marked with single inverted commas. Words supplied in the translation, to make the meaning intelligible, for which there are no corresponding words in the Irish, are marked in italics. Where remarkable Irish idioms receive a very free translation the literal meaning is given in the margin.

'Athgabh-
all,' or
Law of
Distress.

The subject-matter of the portions of the *Senchus Mor* in the present volume is the law of distress, so far as it is contained in the Harleian manuscript.

It appears to have been the universal remedy by which rights were vindicated and wrongs redressed.

The following account will give an idea of the general steps of the process, and will help towards the understanding of the several rules of law as given in detail in the book itself.

The plaintiff or creditor having first given the proper notice, proceeded, in the case of a defendant or debtor not of chieftain grade, to distrain. If, however, the defendant or debtor were a person of chieftain grade, it was necessary not only to give notice, but also to "fast upon him." This fasting upon him consisted in going to his residence, and waiting there for a certain time without food. If the plaintiff did not within a certain time receive satisfaction for his claim, or a pledge therefor, he forthwith, accompanied by a law agent, witnesses, and others, seized his distress. The distress when seized was in certain cases liable to a "stay" ('anadh'), which was a period, varying according to fixed rules, during which the debtor received back the distress, and retained it in his own keeping, the creditor having a lien upon it. Such a distress is ('athgabhail ar fut') a "distress with time," but under cer-

tain circumstances, and in particular cases, an "immediate distress" ('*tul athgabhail*') was made, the peculiarity of which was, that during the fixed period of the stay the distress was not allowed to remain in the debtor's possession, but in that of the creditor, or in one of the recognised greens or pounds.

If the debt was not paid by the end of the stay the creditor took away the distress, and put it into a pound. He then served notice of the distress on the debtor whom he had distrained, letting him know where what was distrained was impounded. The distress remained in the pound a certain period, fixed according to its nature ('*dithim*,' translated "delay in pound," is the name of this period), and the expense of feeding and tending ran against the distress, and was payable out of it for this period. At the end of the delay in pound the forfeiting time ('*lobadh*') began to run, during which the distress became forfeited at the rate of three '*seids*' per day until entirely forfeited. If the entire value of the distress thus forfeited was exactly equal to the original debt and the subsequent expenses, the debt was liquidated; if it was less than this, a second distress was taken for the difference; and if more, the overplus was returned. All this proceeding was managed by the party himself or his law agent, with the several witnesses of the various steps, and other necessary parties.

But if, instead of allowing his cattle to go to pound, the debtor gave a sufficient pledge ('*gell*')—*e.g.*, his son, or some article of value—to the creditor that he would within a certain time try the right to the distress by law, the creditor was bound to receive such pledge. If he did not go to law, as he so undertook, the pledge became forfeited for the original debt.

At any time up to the end of the '*dithim*' the debtor could recover his cattle by paying the debt and such expenses as had been incurred. But if he neglected to redeem them until the '*dithim*' had expired, then he could only redeem such of them as were still unforfeited.

Such is a general outline of the ordinary process of distress,

but the distinctions in the different cases in which the distress has a stay of one day, two days, three days, five days, or ten days, and all the other details, can only be ascertained from the work itself.

Parallels in
Hindoo
Laws to
Fasting in
Irish Law
of Distress. The most remarkable peculiarity about the Irish Law of Distress is the fasting, which formed a portion of the process of distress.

For this peculiar custom the only precedent I have met with is in the Hindoo laws.* The Laws of Menu comprised a process called '*Acharitan*,' sometimes translated distress, which was one of the processes by which a creditor might recover the property lent.†

Acharitan is explained to mean "the sitting '*dherna*' at the door of the debtor, abstaining from food till, by fear of the creditor dying at his door, compliance on the part of the debtor is exacted, an alarming species of importunity prohibited in the Bengal Provinces by one of the Bengal Regulations."‡

"Dherna" is described by Elphinstone somewhat differently: "Common creditors also resort to the practice which is called '*dherna*,' but without threats of self-murder, which the Bramins use; they prevent their debtors eating by an appeal to his honour, and also by stopping his supplies, and *they fast themselves the whole time* they compel their debtor to do so. This sort of compulsion is used even against princes, and must not be resisted by force. It is a very common mode employed by troops to procure payment of arrears, and is then directed either against the paymaster, the prime minister, or the sovereign himself."§

* The fines in the Hindoo laws bear some analogy to the fines in the Irish law: thus it is provided by the Laws of Menu that, "a debt being admitted by the defendant, he must pay five in the hundred as a fine to the king; but if it be denied and proved, twice as much."—Chap. 8, sec. 139.

† "Laws of Menu," chap. viii., sec. 549. Sir William Jones, vol. iii. p. 282.

‡ "Strange's Hindu Laws," vol. i., p. 308.

§ In "Elphinstone's India," vol. i., p. 372,

A supposed peculiarity of the ancient laws of Ireland is the compensation for murder, which is called 'Éiric' (eric). Principle of Eric not really peculiar to ancient Irish Laws.

Spenser, writing in the time of Queen Elizabeth, though admitting the Brehon laws to possess a great show of equity in determining the right between party and party, yet condemned it as containing matter quite repugnant to human laws, on account of eric.*

Sir William Blackstone, with more justice, points out that the process of appeal for murder which existed in his day in the laws of England, and which was only abolished in 1819, by Stat. 59 Geo. III, c. 46, was analogous to the eric fine for murder in the Irish Brehon Laws.†

He describes, too, the appeal for murder in the English law, as having "its original in those times when a pecuniary satisfaction, called weregild, was constantly paid to the party injured, or his relations, to expiate enormous offences. This was a custom derived to us, in common with other northern nations, from our ancestors, the Germans."‡

The German customs, thus referred to by Sir William Blackstone, are described by Tacitus:—§

"In their resentments, however, they are not implacable; injuries are adjusted by a settled measure of compensation; atonement is made for homicide by a certain number of cattle; and by that satisfaction the whole family is appeased; a happy regulation, than which nothing can be more conducive to the public interest, since it serves to curb that spirit of revenge which is the natural result of liberty in the excess."

Of the same kind as the weregilds of the Germans is the kinbote of the Swedes, derived from the person who sought to atone for his crime by "bote," ransoming "himself from the wood."||

* "Spenser's View of the State of Ireland," in *Thom's Reprint of Irish Tracts*, vol. i., p. 421.

† "Blackstone's Commentaries," vol. iv., p. 313.

‡ Tacitus, "De situ Moribus et Populis Germaniæ," ch. 21. Translated by Murphy.

§ "Murphy's Tacitus." "Manners of the Germans" s. xiii., note d.

|| Geijer's "History of the Swedes," translated by Turner, vol. i., p. 84.

Similar compensations are appointed in the Salic and Ripuarian Laws of the Franks.*

The existence of compensation for murder amongst the ancient Greeks is shown by different passages in Homer—

“A son's or brother's death,
By payment of a fine, may be aton'd;
The slayer may remain in peace at home,
The debt discharg'd: the other will forego,
The forfeiture received, his just revenge.”

9 *Iliad*, v. 782—*Earl of Derby's Translation*.

Again, in the description of Achilles' shield—

“Meanwhile a busy throng the forum fill'd:
There between two a fierce contention rose,
About a death-fine; to the public one
Appealed, asserting to have paid the whole;
While one denied that he had aught receiv'd.”

18 *Iliad*, v. 540—*Earl of Derby's Translation*.

When we find the principle of compensation for murder prevailing amongst the Greeks, Germans, Franks, and Anglo-Saxons, noticed with approbation by the Roman historian, Tacitus, and leaving traces of its existence in English law till 1819, there is no foundation for the representation that the principle of eric, however objectionable, is repugnant to all human laws, or that it is really peculiar to the ancient laws of Ireland.

Conclusion. How completely the knowledge of the ancient Irish laws was lost after the end of the seventeenth century is indicated by the fact that the *Senchus Mor* has been commonly referred to by modern historians as a history or chronicle of Ireland.

The law preserved in the *Senchus Mor*, originating in the judgments of Pagan Brehons, cotemporaneous with or prior to the Christian era, revised by St. Patrick on the conversion of the Irish to Christianity, and recognised throughout the greater part of Ireland till the reign of King James I., constitutes an important portion of the ancient laws which prevailed in Ireland for upwards of fifteen hundred years.

* *Leg Sal.* Tit. 44, and Tit. 57 pars secunda *Lex Ripuar* Tit. 7 and Tit. 34, quoted in O'Reilly's *Essay* on “Ancient Institutes of Ireland.”—*Trans. R.I.A.*, vol. xiv., p. 187.

The publication of the *Senchus Mor*, with such a translation as will lead to its being studied, appreciated, and understood, forms, therefore, a fitting commencement of the contributions to the materials for the History of Ireland which the Commission under whose directions it has been prepared was intended to secure.

It is a contribution to the history of the Irish or Scotie race who in early times so colonized Scotland as to give their name and a line of kings to that country, and who sent, in the sixth and seventh centuries, such zealous missionaries and learned teachers to advance Christianity and civilization throughout Europe—who, in our own day, are nearly as numerous in Great Britain as in Ireland, and have contributed so large an element to the great nations which are arising in America and Australia.

W. NEILSON HANCOCK.

senchus mor.

SENCHUS MOR.

sENCHUS MOR.

INTRODUC-
TION.
Q'D. 1. *Loc* don *lathre* Teamuir, *ocur* *loc* do Seanchur hi
fannur¹ *ocur* i fogmur, ar a glainni [*ocur* ar-a-haidne]
ir na haimpeiruib rin; *ocur* Rairh gút air², in baile
anta *lec* Pátraic aniu, i nGlinn na mbodur, i fasur
do Hích nemun³ach, a *loc* a ngeimur³ *ocur* a n-erriac,
ar fhuir le³ a comar *ocur* a uirce, *ocur* ar tearidec³
i naimirir in gcamruáca.

Rairh gút air² noma, ir airi acberur Rair gutar², .i. rair i nairgic²
nach na gút nairh, no na gút n-inoligec²; no a ngotar² na náir, na
nairh, no na náir, na nairh.

Q'D. 1. *Uir* bpu Hích³, .i. Hích anm don abuir³, no Hích, ar in conpléc³ no
lathre na gaimir³ airi Pátraic; no [Hemancé] nemfoihaimoc³, .i. am iarc
air um toir³; no Hích nemun³ach, .i. mull nemunn fo gabtar ina
erriac; no guma fann do ronta i rairh³ Hemand³hi; no Hích nemneac³, .i.
nairh³ naimir³ do ronta in airi do Pátraic.

Guach *lun* do naim³ do rair³ airi do na rair³ do, *ocur* no rair³ airi
do Pátraic airi, *ocur* gumar³ anm³ do ronta Pátraic na bairh³ airi
irun lathre:—

“Iub³ rir rir ib³, rir ib³ airi,

“Rir bpu uata, ib³ lathre, Rir³ airi lathre.”

Ocur *airi* gabur rin rir nim no lun ní bair³ airi³ de. No comar e
“in nomine Dei Pátraic” do net airi, *ocur* no éanar³ airi lathre.

Ocur it inun³da airir³ doir³, airir³ laegair³ mic
Heil, rir Eirenn; *ocur* Tector³ur nob airi rir in domair³

¹ *Place, lathre*.—The capital L, which was evidently intended to be an ornamented one, is omitted in the original MS.

² *Place*, i.e. where it was composed.

³ *Loud speaking*.—Guth airi may signify “high voice,” or “voice of the high, or noble, or distinguished men.”

SENCUS MOR.

THE place¹ of this Poem and the place of the Sen-
chus was Teamhair, in the summer and in the
autumn, on account of its cleanness and pleasantness
during these seasons ; and Rath-guthaird, where the
stone of Patrick is at this day in Glenn-na-mbodhur,
near Nith nemonnach, was the place,² during the win-
ter and the spring, on account of the nearness of its
fire-wood and its water, and on account of its warmth
in the time of winter's cold.

INTRODUC-
TION.
—

Rath guth aird was so called as being a fort ('rath') where a person was punished for loud speaking,³ or for unlawful speaking ; or from the voices of the 'ards,' i.e. of the learned ; or of the 'ards,' i.e. of the nobles.

On the bank of Nith, i.e. Nith was the name of the river, or it was called Nith from the contest which the pagans had there with Patrick. 'Nemance' or 'nemhahomaoinech,' i.e. unproductive of fish and produce ; or 'Nith nemunnach,' i.e. onyx stones they used to find in its strand ; or it was called Nith from a slaughter committed along with Nemannach ; or 'Nith nemhneach,' from a poisonous drink which was given there to Patrick.

A cup full of poison was given by one of the druids to him, and this was revealed to Patrick, and thereupon Patrick pronounced these words over the liquor :—

"Iubu⁴ fis fri ibu, fis ibu anfis,

"Fris brn uatha, ibu lithu, Christi Jesu."

And whoever pronounces these words over poison or liquor shall receive no injury from it. Or it was the prayer beginning "In nomine Dei Patris," &c., he then composed, and pronounced over the liquor.

And they⁵ were composed at the same time—
in the time of Laeghaire, son of Niall, king of
Erin ; and Theodosius was monarch of the world

⁴ *Iubu, &c.*—These words, like some of the charms of the middle ages, appear to have no meaning.

⁵ *They*, i.e. the poem and the Sencus.

INTRODUC-
TION.
— anó in tan rin, ocuf deirmepeét airtíde, ut díait in
— ríleó—

“Pátraic no baithuif go li,
“In amhrin Tethorí,
“Bruituif roiscela cen meé,
“Óo tuait mólraig mac Míleó.”

Ocuf perpa do seancur lin perpannu in tSeancura,
.i. :—

“Laegairí, Corc, Dairí Dur,
“Pátraic, Deneoin, Cairneach coir,
“Rora, Dubhá, Fergur co feib,
“Haei railgi rin tSeancur moir.”

Perpa na lairde imorpo Dubhá Mac ua Laegair, rí
ríleó bpeí nErenn.

Tuait a denmu in tSeancura; Pátraig do cordeét
i nEirinn do ríleó batuif ocuf cpeome do Gaedeluib,
.i. ír in nomad bliadbain do plaítear Tethorí, ocuf ír in
cetramad bliadbain do plaiteur Laegaire mic Neill, rí
Erenn.

Tuait a denmu na lairde imorpo: .i. Laegaire da
urail ar cáe fer do muinntir Pátraic do marbad;
ocuf a bpeí fein o Laegaire don tí no muirpeó, co
fintuorim in dílgaó do bepaó do. Ocuf do cuairde
Nuadu Derig, mac Neill, derbdrathair do Laegaire
eirídeic, ocuf e a ngialluideét ac Laegaire, ocuf a
dubairtíde da fuarlaittea de, ocuf go tucta cúna
elí do, no muirpeó neé do muinntir Pátraic. Ocuf
tucad cuirídeét marcrluag Laegaire do, ocuf no fu-

¹ *Nuada Derg*.—He is not mentioned by name in any of the published lives of St. Patrick; nor in the copies of this preface preserved in O'D. 490, or C. 756.

at that time, and it was in commemoration of this INTRODUC-
TION.
the poet said :—

“Patrick baptized with glory,
“In the time of Theodosius,
“He preached the Gospel without failure
“To the glorious people of Milidh’s sons.”

And the authors of the Sencus were the number
of the persons of the Sencus—viz.,

“Laeghaire, Corc, Dairi, the hardy,
“Patrick, Benen, Cairnech, the just,
“Rossa, Dubhthach, Ferghus, with science,
“These were the nine pillars of the Sencus Mor.”

But the author of the Poem was Dubhthach Mac ua
Lugair, royal poet of the men of Erin.

The cause of the Sencus having been composed
was this :—Patrick came to Erin to baptize and to
disseminate religion among the Gaoidhil, i.e., in the
ninth year of the reign of Theodosius, and in the
fourth year of the reign of Laeghaire, son of Niall,
king of Erin.

But the cause of the Poem having been composed
was *as follows* :—Laeghaire ordered his people to kill
a man of Patrick’s people ; and Laeghaire agreed to
give his own award to the person who should kill *the*
man, that he might discover whether he would grant
forgiveness for it. And Nuada Derg¹, the son of Niall,
brother of Laeghaire, who was in captivity in the
hands of Laeghaire, heard this, and he said that if he
were released, and got other rewards, he would kill
one of Patrick’s people. And the command of Laegh-
aire’s cavalry was given him, and he was released from

INTRODU-
TION.

αφαισσεα δια γιλλυιδεετ, ocuf no gaburταιρ planu um
a comullað rin ruf; ocuf no gaburταιρ a fleiz a ce-
toir, ocuf do cuaird d'indraiði na cleipeð, ocuf tar-
luiz in fleiz fuicib ocuf no marburταιρ Oðran, aru
Patrias.

No guma inu carput no beð in clepech and, ocuf
Oðran oc coruðað in carpuir, ocuf guma cuiz buðein
no beuad in turcup. Ocuf no perðarðeð in clepeð, ocuf
no toðarib a lamu ruar docum a Tigeuna, ocuf no bi
croffizill; ocuf tainiz cruðnuðað ocuf calumcuinðað
mor, irin baile, ocuf dorichetu ar inn gnein, ocuf tar-
mroillre; ocuf irpeð a deruicrem co norlaisceca dorur
iðffin and in uair rin, ocuf go ruar að impoð na
Temuac; ocuf conid ann rin no cluenta Temuir. Ocuf
no aircicea a Tigeuna ru na lamu do toirnem um
bueð do gadaul ina per muinðairu do marðað, ocuf a
roga bretemon i n-θρινn do; ocuf no aemurταιρ rom
rin o no haicceð dia ru.

Ocuf ire roga ru, .i. duð a reir ruðilid innri
hθirenn, .i. Dubthað Mac ua Luðair, lerar lan do
ruð in rpirca nam irin. Ir ar rin gabhur, o bur tar
muir ticra [neð] d'acra a ðala, a roga bretemon i
n-θρινn do; ocuf o bur tar cruð cuicid ticra, a roga
bretemon irin cuicid do. Ocuf no pa ðoilid la
Dubthað in rin, ocuf at beru. Durðain duir, a ruð
rrum, a cleiriz, olre; ir amnur ðam beirh irin ðail
rin iar. Dia ocuf ðaine; ar maðeð arðerpa a ne-
meiruc in gnimara ber, bid olc ðot inðairiu, ocuf ni

¹ *Came*.—This event is related in Probus and the Book of Armagh.

² *Inclined*.—This inclination of the hill is differently accounted for in the Lebharr Gabhala. See Petrie's *Antiquities of Tara Hill*, p. 220.

captivity, and he gave guarantees that he would fulfil his promise ; and he took his lance at once, and went towards the clerics, and hurled the lance at them and slew Odhran, Patrick's charioteer.

INTRODUC-
TION.

Or, *according to others*, the cleric (*Patrick*) was in his chariot at the time, and Odhran was adjusting the chariot, and it was at *Patrick* himself the shot was aimed. And the cleric was angered, and raised up his hands towards his Lord, and remained in the attitude of prayer with his hands crossed ; and there came¹ a great shaking and an earthquake at the place, and darkness came upon the sun, and there was an eclipse ; and they say that the gate of hell was then opened, and that Temhair was being overturned ; and then it was that Temhair became inclined.² And the Lord ordered him to lower his hands to obtain judgment for his servant who had been killed, and *told him that he would get* his choice of the Brehons in Erin ; and he consented to this as God had ordered him.

And the choice he made was to go according to the judgment of the royal poet of the island of Erin, viz., Dubhthach Mac ua Lugair, who was a vessel full of the grace of the Holy Ghost. From this is derived *the custom*, that whenever a person comes over the sea to prosecute his cause, he shall have his choice of the Brehons in Erin ; and when he shall have come across the boundary of a province, he shall have his choice of the Brehons in the province. And this thing was grievous to Dubhthach, and he said—"It is severe in thee, "O cleric, to say this to me," said he ; "it is irksome "to me to be in this cause between God and man ; "for if I say that this deed is not to be atoned for "by 'eric'-fine, it shall be evil for thy honor, and

INTRODUC-
TION.

po lat. Maḡeard arḡber dono, a eipic ocur a inḡechard
ber, nī brō maḡe la 'Dia for; uair arēd tucairi let i
n-ḡipenn brēt forcelā, ocur ipēd fīl inḡairde oḡoil-
ḡarō cācā uilc o cach coimneram di araili. Ipeo po
bai for do cinḡ inḡ ḡipinḡ brēt nechta, .i. inḡechard
eiprōi oor i coir, ocur fūil a fūil, ocur ainm i n-ann.

c. 757. Maḡe tra, ol Patraic, in do bepa 'Dia for hepla-
bra, rairō. [Non uor eipir qui loquimur,] peo rpiru-
tur pacur [ueipir] qui loquitur in uobis, ḡrīl.

ḡennachair Patraic iarum a ḡinrum, ocur do lairō
raḡ in rpirata naim for a eplabra, con debair, .i.
Inḡinḡurō i nḡeinḡlēt, ocur inbrēt.

Cetairōa do rime ipin lairō peo, .i. riar o cach arḡairḡer,
ocur toḡarō do cach arḡairḡer, .i. uair iperit do raḡda, ocur
riar o pēraib ḡipenn.

[Inḡin cin] tur¹ nḡeinḡlecha
ḡnim olc maḡ inḡechur;
Ar ip do coimet cpeidmī, rairōur,
Foracbu cumuchta do corc ḡacha clame.
Cauinḡrech la haimm nechtranḡ
ḡlurō bachir, peard cin ḡigail;
'Dociallachar rpirinḡi, for teit a nennacc.
Ar nī ḡlig demun ḡilḡur,
I naimfir impuḡmiche.
Nimcha ramlairō duine,

¹ Inḡin cin tur.—The first two syllables of this word are not in the manuscript, but are supplied from the fourth line above. After the word there is in the manuscript (.i. neḡarō arō) a gloss upon it.

“thou wilt not deem it good. And if I say that ‘eric’-<sup>INTRODU-
TION.</sup>
“fine is to be paid, and that it is to be avenged, it
“will not be good in the sight of God ; for what thou
“hast brought with thee into Erin is the judgment of
“the Gospel, and what it contains is perfect forgive-
“ness of every evil by each neighbour to the other.
“What was in Erin before thee was the judgment of
“the law, i.e., retaliation : a foot for a foot, and an eye
“for an eye,² and life for life.”

“Well, then,” said Patrick, “what God will give
“for utterance, say it. ‘It is not ye that speak, but
“the spirit of your Father, which speaketh in you,’
“&c.”³

Patrick then blessed his mouth, and the grace of
the Holy Ghost alighted on his utterance, and he
pronounced *the poem beginning*—“It is the strength-
ening of Paganism, &c.,” and the judgment.

Four things are enumerated in this poem, i.e., obedience from all
who are sued, and their choice to all who are sued, for he, *Patrick*,
was given his choice, *Brehon*, and his demand from the men of Erin.

It is the strengthening of Paganism
If an evil deed be avenged ;
For it is to preserve religion, they relate,
Power was left to check each vice.
By a foreign soul⁴ was corrected
The neglect of baptism, sin without atonement ;
Truth is balanced, by which they go into purity.
For the demon is not entitled to forgiveness
In the day of judgment.
Not so the *sinful* man,

² *An eye*.—Exod. xxi., 24. See O'D. 6; C. 757; and Egerton, p. 18, b, b.

³ *In you*.—Matthew x., 20.

⁴ *Foreign soul*, i.e. by Patrick who was not a native of Ireland.

INTRODU-
TION.

'Dian dia dilaclachan i'f diler abclachan ;
 Abclachan a dachai i cairmtechte
 Tar timna na'ndrach.
 Arpo bui mo' dachai in aithirgi ;
 Aililliu i'ar cnochad Cuirte,
 Cenibad in olc naill naithirge.

Cio fo de'ra co tabuir logu' don duine, o do ru'gne pe'ca'o, a'c
 co no'e'ra aithirgi, ocu' nach tabuir logu' don aingel o da'ru'gne
 imarbu', cia no e'ra' ne aithirge? I' e in fa't fo de'ra, co'p
 aithirge da'e'ra a'ra in an duine, ocu' a'ra ic Dia fo'rao i'f aithir
 na in fo'rao a'ra i' ; co'p remi'oe glan imo'p'ro a'ra imon aingel,
 ocu' no'cho nuil ic Dia fo'rao i'f aithir na in fo'rao i'ra i' ; ocu'
 i'f uime na taro logu' do o do ru'gne imarbu', cia no e'ra' ra
 aithirgi.

Ailiu Dia, d'irge' mo ret,
 Sinu aithirib, aithirib na'e ne'p't,
 Na'd clae'n coice'p't coim'diu ;
 Co na fo'p'raio fo'rbair
 Fo'p'uilechair fe'p.
 Fo'm'p'oir fi'p fia'da'e,
 Fia'd'nair na'e'ra'na'i,
 Nu'a'da'e imbi'th fo'm'p'uig'le'o.
 Fo'p'riur, fo'p'e'tar, fi'p de'o'da
 ('Dia'mchui'b're ca'ta'io),
 Cach mac ina ci'na'io
 Ci'ng'io ap' chel.
 Conge'ib da' pe'cht de'ir'mi'pe'cht di'g'la.
 'De'm'ni'g'ur di'm g'ru'a'dib
 Na'd go'p'p'e't gel m'ia'd,
 Mi'dair me'p'em'nacht p'lan ;
 Se'chim i'ar mo baithir Pa't'raic

¹ *Hear me.*—Ailiu is glossed cluinní, hear ye, in the margin. The word gene-
 rally means, to beseech, and this meaning would perhaps be better, notwithstanding
 the authority of the gloss.

If he has atoned he is entitled to absolution ;
Absolution for his crimes, for his transgressing
The will of the supreme King.
For repentance has been the custom of all ;
And they deserve pardon since Christ's crucifixion,
As long as they do not relapse into evil again.

INTRODUC-
TION.
—

What is the reason that forgiveness is granted to man, after he has committed sin, provided he has repented, and that the angel receives not forgiveness after his rebellion, even though he should repent ? The reason is, because man has a frail human body, and God has a higher dwelling than that in which he was *placed* ; but the angel has a subtile pure body, and God has not a higher habitation than that in which he had been ; and this is the reason that He would not grant him forgiveness after his rebellion, even though he should repent.

Hear me,¹ O God ! direct my path,
The oldest fathers, the fathers of potent knowledge,
Perverted not the judgments of the Lord ;
That I may not heap aggravation
Upon the bloody crimes of men.
The truth of the Lord,
The testimony of the New Law,
Warrant that Nuada shall die ; I *decree* it.
Divine knowledge, it is known, decides
(To which veneration is due),
That each man for his crime
Shall depart unto death.
The two laws, indeed, contain examples of vengeance.
It shall be proved by my cheeks
That I shall not stain their white honor,²
I shall pass a sound judgment ;
I follow Patrick since my baptism.

² *Honor*.—I shall not pronounce such a sentence as will bring on my cheeks the blotches which point out the false judgment.

INTRODUC-

TION.

—

Piantar leir lam arthroille,
 Ar is cach beo beirer breth
 Der ahae a éosa.
 Dui is in cetna nour pep nEpeno
 Na Dia deplais inna nua pecht.
 Ni dam trocaire trinoit,
 Tre nime nept na nro nAom nanacht,
 Ar ba bichnuasud
 Inuitorpat Dia dia trocaire,
 Conro aitheppach arthoille,
 I nairilluud bar.
 Baad cach oen oirger duine;
 Deilb-ruig roda fluasairb rept rairge,
 Ec elgnar dearg,
 Dia mbi marb neach de;
 Naé nanis ruail rnaite,
 Na raire ruithe:
 Deo bronour bar,
 A míter mignima, ar badar barra.
 Drobu cach leicep brobudu;
 Dearu bar brobudu.
 Breath peachta domruirneir meirí,
 Is olc nro noirg mignim;
 Conceptaim breithemnaet bar,
 Bauro ina chinaro cach.
 Breth ar neim Nuada,
 Ocur ní ar bar dearar.

Is amlao ro comailtea in da peacht; ro horra in brobu ina
 chinaro, ocur do ruigleo [nem] dia hanmain; irreat imdeirio
 la riru Epeann cach ina chinaro, ar na ro roirbne in peccaro
 aitheppach isin inroí roo.

¹ *First Law*.—This is obscurely stated. It means that before Patrick's time the
 Irish had the law of nature and the law of Moses, which Cai Cainbhréach is said
 to have taught the ancestors of the Scoti in Egypt.—See page 21.

Every hand is punished as it deserves,
 For every living person who gives judgment
 Must have been chosen to it.
 There was in the First Law¹ of the men of Erin
 That which God has not vouchsafed in his New Law.
 The Trinity did not vouchsafe mercy,
 Through heavenly strength to save Adam,
 For it was perpetual existence
 God gave him of his mercy,
 Until otherwise he merited
 By deserving death.
 Let every one die who kills a human being;
 Even the king who seeks a wreath with his hosts,
 Who inflicts red wounds intentionally,
 Of which any person dies;
 Every powerless, insignificant person,
 Or noblest of the learned;
Yea, every living person who inflicts death,
 Whose misdeeds are judged, shall suffer death.
 He who lets a criminal escape is himself a culprit;
 He shall suffer the death of a criminal.
 In the judgment of the law which I, as a poet, have
 received,
 It is evil to kill by a foul deed;
 I pronounce the judgment of death,
 Of death for his crime to every one *who kills*.
 Nuada is adjudged to Heaven,
 And it is not to death he is adjudged.

It was thus the two laws were fulfilled; the culprit was put to death for his crime, and his soul was pardoned *and sent to heaven*. What was agreed upon by the men of Erin was, that every one *should be given up* for his crime, that sin might not otherwise increase in the island.

ISTODICTIOX. 1r feo tuicthei cūaṛin mbreiteṛea anuaf, nō faillrḡ Dia do Dubthaé, .i. tiáctain iṛiṛ uilḡuṁ ocuṛ inḡechad: uair inḡechad nō bi fia Paṛṛaic i n-Ḃirinn, ocuṛ uilḡuṁ tuc Paṛṛaic laif, .i. Nuada do maṛbad ina éinad, ocuṛ nem o Paṛṛaic do. Alé ata uilḡuṁ iṛin mbreitḡ fēn, ocuṛ ata inḡechad. 1r e tiáctain iṛiṛ uilḡuṁ ocuṛ inḡechad do nithēi inniu, uair nach fūil comuṛ nime ac neoch inniu, amuīl nō boi in la iṛin, cen tuine do maṛbad ina cinteib comṛaiti, an cein fogaba eṛic; ocuṛ cach uair na fūigbe eṛic, a maṛbad ina cinteib comṛaiti, ocuṛ a chuṛ ar muir ina éinteib anfoit ocuṛ inḡeithbire toṛbu; ocuṛ fognam uad ina éor ocuṛ ina éunḡarad.

1arṛin mbreitḡ iṛin tṛa nō foṛconḡarad o Paṛṛaic foṛ pēaib Ḃirenn ar co tṛtaif co haen maigṛin fṛi haentair imac[α]lma do. 1ar tiáctain imuṛpo doib don daíl nō pṛitḡad foṛcela Ḃuṛt doib uil; ocuṛ oc cuar ḡpēaib Ḃirenn maṛbad na mbeo ocuṛ beouḡad na maṛb, ocuṛ uil comácta Paṛṛaic, iar tiáctain do i n-Ḃirinn; ocuṛ oc éonḡacatar laegairne cona ḡuṛuṛib do fāuḡad tṛa fṛta ocuṛ mṛbairle deṛmapa i fṛad-nairi fēi n-Ḃirend, nōflectat foṛ, oḡneir De ocuṛ Paṛṛaic.

C. 758. 1r and arberc laegairne: “Rictai a lēi, a fṛu Ḃirenn, fṛuṛuḡad ocuṛ oṛduḡad cach pechta lino [cṛo cenmoṛa in nī feo]”. “1r fēiṛ a denam” ol Paṛṛaicc. 1r and iṛin taircomlād caé aer dāna la hḂirinn co tairpen cach a ceirḡ fia Paṛṛaic, ar bélaib caéa plāta la hḂirinn.

1r and nō heṛbad do Dubthaé tairpenad breitem-

¹ *Retaliation.* In O'D. 6, this is somewhat more clearly stated, thus:—“Uilḡuṁ ḡ'anmain Nuadaic, .i. abṛet foṛ nim, ocuṛ inḡechad foṛ a éor, .i. a maṛbad ina éinad, forgiveness to the soul of Nuadha, i.e. to bring it to heaven; and retaliation upon his body, i.e. to kill it for his crime.

What is understood from the above decision, which God revealed to Dubhthach, is that it was a middle course between forgiveness and retaliation: for retaliation prevailed in Erin before Patrick, and Patrick brought forgiveness with him, i.e., Nuada was put to death for his crime, and Patrick obtained heaven for him. But there is forgiveness in that sentence, and there is *also* retaliation.¹ At this day we keep between forgiveness and retaliation, for as at present no one has the power of bestowing heaven, as *Patrick* had that day, so no one is put to death for his intentional crimes, as long as 'eric'-fine is obtained; and whenever 'eric'-fine is not obtained, he is put to death for his intentional crimes, and placed on the sea for his unintentional crimes and for those of supposed utility;^a and service is required of him for his *unfulfilled* contract and covenant.

INTRODUC-
TION.

^a Ir. *Unnecessary profit.*

After this sentence Patrick requested of the men of Erin to come to one place to hold a conference with him. When they came to the conference the Gospel of Christ was preached to them all; and when the men of Erin heard of the killing of the living and the resurrection of the dead, and all the power of Patrick since his arrival² in Erin; and when they saw Laeghaire with his druids overcome by the great signs and miracles *wrought* in the presence of the men of Erin, they bowed down, in obedience to the will of God and Patrick.

Then Laeghaire said—"It is necessary for you, O men of Erin, that every other law should be settled and arranged by us, as well as this." "It is better to do so," said Patrick. It was then that all the professors of the sciences in Erin were assembled, and each of them exhibited his art before Patrick, in the presence of every chief in Erin.

It was then Dubhthach was ordered to exhibit the

² *Since his arrival.*—Instead of *ia n tacaínn do*, it is *ia n tacaínn in doib* in the original, but corruptly so.

judgments and all the poetry of Erin, and every law which prevailed among the men of Erin, through the law of nature, and the law of the seers, and in the judgments of the island of Erin, and in the poets.

INTRODUC-
TION.

They had foretold that the bright word of blessing would come, i.e. the law of the letter;¹ for it was the Holy Spirit that spoke and prophesied through the mouths of the just men who were formerly in the island of Erin, as he had prophesied through the mouths of the chief prophets² and noble fathers in the patriarchal law; for the law of nature had prevailed where the written law did not reach.

Now the judgments of true nature which the Holy Ghost had spoken through the mouths of the Brehons and just poets of the men of Erin, from the first occupation of this island, down to *the reception of* the faith, were all exhibited by Dubhthach to Patrick. What did not clash with the Word of God in the written law and in the New Testament, and with the consciences of the believers, was confirmed in the laws of the Brehons³ by Patrick and by the ecclesiastics and the chieftains of Erin; for the law of nature had been quite right, except the faith, and its obligations and the harmony of the church and the people. And this is the Sencus Mor.

¹ Ir. Order
of Brehon-
ship.

Nine persons were appointed to arrange this book, viz., Patrick, and Benen, and Cairnech, three bishops; Laeghaire, and Corc, and Daire, three kings; Rosa, i.e. Mac-Trechim, and Dubhthach, i.e. a doctor of the Bérla Feini,⁴ and Fergus, i.e. a poet.

Nofis, therefore, is the name of this book which they arranged, i.e. the knowledge of nine persons, and we have the proof of this above.

⁴ Feini. The word Feini is supplied from Cormac's Glossary, where this passage is quoted. Bérla Feini was the dialect in which the ancient Irish laws were written.

INTRODUC-
TION.

Ír í ro tǵa in Cain Patraic, írreḃ naḃ cumaic naḃ
bʳeitem daenna ḃo ḡaedelaiḃ ḃo caitebiuch nach ní
rogeba í Senchur mór.

Ír é lín imorǵo moirteḃ Patraic ḃo cuirdeḃ í n-ḡrinn, .i.
deḃnebar ar reḃt fíchit, (no deḃneimar ar fíchit).

Co tainic Patraic tǵa ní tabarḃa uḃlabʳa aḃt ḃo tǵuar í
n-ḡrinn, fep comǵne fʳu aḡḃeif ocuf rḃéluǵaḃ; fepceḃta fʳu
molao ocuf aḡ; bʳeitem fʳu bʳeitemnuḃ a ḡorcaḃaib ocuf
faraḡib. O tainic imorǵo Patraic, ír fomam ata caḃ uḃlabʳa
ḃo na fíḃ ḡo ḃo fíḃ in beḃla bain, .i. ina canoine.

On uair ḃona ḡonuc Áimírǵin ḡlunǵel cet bʳet í n-ḡre,
ḡoḃu la fíleḃu anaenuḃ bʳeitemnuḃ, cuḡ in imacallaím in Ḃa
Tuair í n-ḡmain Mache, .i. fepceḃtne fíle, ocuf Heḃe mac
Áona, mic Uíthir, imun tuǵam fʳuao buí ac Áona, mac Uíthir.
Ḃa ḃorḃa ḃin in labʳao ḡo labairfep na fíleḃa ír in fʳuǵell
ḡin, ocuf nḡr bu fíell ḃonaib fíleḃib in bʳeitemnuḃ ḡo nuḃraḃ.

“Laḡ na fíḃu ḡo anaenuḃ a mbʳeitemnuḃa ocuf a n-eoluf,”
olaoḃ na fíle. “Ní tʳucamne cetumuf aḡaraoḃ.” “Ír me-
namn,” ol Conḃobair, “ḃiaḃ cuḡ ḃo cach anḡom o nḡu, aḃt in
ní buḡ uítharǵ ḃoḃḡom ḃe, nḡr fíḃra; ḡebarḃ cach a ḃreḃta ḃe.”

Ḃo allao ḃin bʳeitemnuḃ ar fíleḃaib íar fín, aḃt a ḃouḃarǵ
ḃe, ocuf ḡo ḡab caḃ ḃreḃaib ḡirenn a ḃreḃt ḃon bʳeitemnuḃ,
amaḡ ḡo ḡabʳat [uḡḃair na m-bʳet ḡo ḡor]:—Ḃreḃa ḡaḃaḃ mic
Laḃta, ocuf bʳeḃa fíatna mic Senchaḃ, ocuf ḡubʳeḃa Capraḃna
Teḡḃte, ocuf bʳeḃa Moḡainḃ [mic Main], ocuf bʳeḃa ḡoḡain
mic Ḃuḡtaḃt, ocuf bʳeḃa Ḃoet Nemḃinne, ocuf bʳeḃa Ḃuḡe
Ámbue, ocuf bʳeḃa Ḃencheḃt ó leḡib, ce ḡo baḃuḃ fíḃe í tuḡ.

Ír in áimírǵ fín tǵa ḃo aentaḡfep maḃe fep n-ḡirenn
ḃomuf nae [anaḃ] ocuf innfci ḃo cach íar na miao, amaḡ ḡo
ḡabʳat ír na ḃreḃaib nemeḃ, ḡḡl.

¹ *Cain Patraic*, i.e. Patrick's law. Jocelyn mentions a large work of this kind as extant in his time, but he apparently misnames it *Canoin Phadruig*. “Magnum etiam volumen quod dicitur Canoin Phadruig, id est Canones Patricii scripsit; cuilibet personæ, ad justitiam exercendam, et salutem animæ obtinendam satis congrue convenit.”—*Trias Thaum.*, p. 214, col. 1.

² *Breathings*. The time allowed for advocates was divided by breathings, about eighteen being considered equivalent to a minute.

³ *Dignity*. The time allowed each person to plead his cause was long or short according to his dignity.—See C. 227, 2204, O'D. 2219-20.

This is the Cain Patraic,¹ and no human Brehon of the Gaedhil is able to abrogate any thing that is found in the Sencus Mor.

INTRODUC-
TION.
—

The number of *companions* with whom Patrick is said to have come into Erin was seven score and ten persons, or one score and ten persons.

Until Patrick came only three *classes* of persons were permitted to speak in public in Erin, viz., a Chronicler, to relate events and tell stories ; a Poet, to eulogize and satirize ; a Brehon, to pass sentence from the precedents and commentaries. Since Patrick's arrival, however, each utterance of these professions is subject to the man of the white language, i.e. of the Gospel.*

* Ir. Of the
Canon.

From the time that Amergin Glungel passed the first sentence in Erin, the judicature belonged to the poets alone, until the *time of the* contention which took place at Emhain Macha, between the two sages, viz., Ferceirtne, the poet, and Neidhe, son of Adhna, son of Uither, for the sage's gown which Adhna, son of Uither, had possessed. Obscure, indeed, was the language which the poets spoke in that disputation, and it was not plain to the chieftains what judgment they had passed.

"These men," said the chieftains, "have their judgments and their knowledge to themselves. We do not, in the first place, understand what they say." "It is evidently the case," said Conchobhar; "all shall partake in it from this day forth, but the part of it which is fit for these *poets* shall not be taken from them; each shall have his share of it."

The poets were then deprived of the judicature, except their proper share of it, and each of the men of Erin took his own part of the judicature, as did the authors of the following judgments:—The judgments of Eochaidh MacLuchta, and the judgments of Fachtna Mac-Senchath, and the false judgments of Carat-Nia Teiscthi, and the judgments of Morann son of Main, and the judgments of Eoghan MacDurthacht, and the judgments of Doet of Neimhthinn, and the judgments of Brigh Ambue, and the judgments of Diancecht, the physician, which, indeed, were first of all.

It was at this time the chiefs of the men of Erin agreed on the measure of pleading-times, breathings,² and speech to be allowed to each, according to his dignity,³ as found in the Bretha Nemhedh, &c.

INTRODUC-
TION.

O'D. 6, 7,
and 8.

[Cetna ugoir cetna no buiré i n-Éirinn Áimeirgin Glaingeal, in file, dalta Cai Cambrachais eirne, in dala deiripul lxx.at rcoile Fenuira Pappairé. Iy e in Cae iyin porpoglamnn pecht Muiri re tardeet anair, ocur it breta pechta no beireb. Ocur iy amlaio inoiurur rin:—

In tan imoirio no fuiti Fenuir a da deiripul reécmogez do fogluim na nilberla fon doman, Cae ona iy e no ríacé co Éigipt, ger bo do Ébriarib a bunurur, ocur no fogluim an berla nÉgebtacca; ocur ar e ac cuaró do Forann do ruz Égeptaca. Ocur [ar] rcaoiré na rcoile fon doman uile, iy la Cai do éuatur na teéta ó Forann do chuicrú Fenuira cuice. Ocur ba ri tya pochraic tucc doib Scot, ingen Forann, do tabuiré do Hel mac Fenuira. Innoe dicatur Scuit fori Scotarib.

Iar teét don rcoil cuna nairi leo co Forann, no fogluimeur an berla nÉgeptaca la Cai.

Iryin anniré i noenta na hairé moira i nÉgept, .i. an écplais, et alia que in lege scripta sunt, ril.

O do connuic tya Fenuir ocur na huile fuit na breta moira do noiré perí rruur Dei, do tégoir dia fogluim leo, ar do ruirunenairé ba tya porcrairé neolura ocur rruégnama no rruiréoir Ihyaeluair don na rruiré Égeptaca, ocur do gnoir ma airé moira, ril. In tan tya no cuatur Ihyaeluair fori teitéb, tamne Cae la Muiri.

Ina Scoti olcena no eluoirat ar oman na nairé reim-epurta, gin teét iyin rluaréo la Forann; ocur ar oman Forann, ocur a airéir iar ríacéam, do luiré Fenuir fori muir. No bui tya Cai i caoiré Muiri rruir in ré rin, ocur no bui ma gnuir ac tardeet airéir dicrib, gur rcarurur ruu, iar fogluim pechta Muiri; ocur ni do Tir Cairngirne [roiracé] fon, acé iyin nÉguez, co noiré i Tiracia.

In tan imoirio tancatur luinger macMileo co rabatur i nÉirinn, .i. ma hairéur, do chuatur iar rin da noét dec milir no miléurib fori luinger ar a tir, rre do dechatur po alu acy airéurur na luingir ac, co rabatur a naonairé mac Mileu, ocur do gellatur rre ruu tir dia no gaburur rruir tir. Iar rruiré maia iar rin, no cuiratur Gaoril na miliré rin do latur a Tiracia i tir Chruithneé ar eicm, cunao uairib Cruithis.

¹ This interpolation is in O'D., 6, 7, and 8 only.

* *Nel*. Nial, son of Feulax, in the *Leabhar Gabhala*. The author of the life of Oadru, published by Colgan, calls him *Ænec filium nomine Nelum seu Nialum*.—Colgan, p. 495, cap. 5.

¹ The first author that ever was in Erin was Amergin Glungeal, the poet, who was foster-son of Cai Cainbrethach, one of the seventy-two disciples of the school of Fenius Farsaidh. This Cai had learned the law of Moses before he came from the East, and it was the judgment of the Law of *Moses* he used to pass. And thus his story is told:—

INTRODUC-
TION.

When Fenius sent his seventy-two disciples to learn the various languages throughout the world, Cai was he who went to Egypt, although he derived his lineage from the Hebrews, and he learned the language of the Egyptians; and it was he who went to Pharaoh, King of Egypt. And on the dispersing of the school throughout the world, it was with Cai the messengers went from Pharaoh, to request of Fenius to come to him. And the reward which they got was that Scots, the daughter of Pharaoh, was given in marriage to Nel,² son of Fenius. Hence the Scuit are called Scoti.

After the coming of the school and their tutor to Pharaoh, they learned the Egyptian language with Cai.

This was the time at which the great signs were wrought in Egypt, i.e. the destructive plague and the other things which are written in the law, &c.

Now, when Fenius and all the learned saw the great judgments executed by the servants of God, they went to learn with them, for they thought that it was through superior knowledge and study the Israelites overcame the Egyptian Druids, and wrought the many signs, &c. When, however, the Israelites went on their flight, Cai came with Moses.

The Scoti in general fled from fear of the signs aforesaid, and did not go in the host with Pharaoh; and from fear of Pharaoh, and of his reproach after his return, Fenius put to sea. Cai was in the meantime along with Moses, and was in his company while going across the desert, but parted from him when he had learned the law of Moses; and it was not to the Land of Promise he set out, but into Greece, and he abode in Thracia.

Now, when the fleet of the sons of Miledh had come into Germany, i.e. into the eastern part of it, after that thirty-six champions went in ships from their country, such was the fame and renown of that fleet, and united with the sons of Miledh, who promised them lands if they should themselves acquire a country. Having afterwards traversed the sea, the Gaedhil landed those champions who had set out from Thracia, by force in the country of the Cruithnigh, so that the Cruithnigh (*Picts*), are descended from them.

INTRODUC-
TION.

“Do luio sin Cae lairín luinger do luíó a Tracia i nairéir a muinistirí feirín, ocuŕ no tairben doib a gner o no rcarírat, .i. Recht De do dainib ocuŕ a bñetha. Iarín rin tra ba Cai ba bñeitem lairín luinger uile. Inne dicitur bñeicat no bñat Cai. “Bñat aín inn cach bñeít,” ar arí mbñeth ar dia cach caingne, amuít arberuŕ bñat do foirciunt in beáa, ocuŕ don bñat deiginuít beiríur Dia forí a duile.

18 e int-ugourí tamairí ar airíga no buí i n Eiríe i ngairí Sen macc Áige, in tu[ŕ]ourí tairíech do rímtíerín írin ríencuŕ. I naim-rín ríeríga mic leri no buí.

Bríŕ Ámbuí dano banugourí ríer n Eiríenó i ngairí ocuŕ tñe-buine. Inne dicitur Bríathra Bríŕí, 77l.

Ina diais rín Connla Cainbñethac, ríu Connacht; do foircíróe do ríeríab Eiríenn i ngairí, of e co ríat in Spíríata naoim; íŕ é do-gne conŕluét ríur na Druíróe, arberíouíróe baourí et do dena nem ocuŕ talam ocuŕ muir, 77l. ocuŕ gñeín ocuŕ eŕcca 77l. Dato eiríróe ar beríerum ríu:—“Denatíó dín,” ol ríe, “corb tairíne gñían ocuŕ eŕcca i tuatíó do ríeríab beáa, ocuŕ cñet-rímíó iní no ríaríe ar rín uile.” Innatí aice naáae buí comuc doibríann, arberíeríom, “Ríeríuíníó,” ol ríe, “taob do tabuíníe ríu ríerí do ríoríat hec omnia, .i. Dia nime ocuŕ talman, 77l. Sain, ríain lauíu ocuŕ ílmúine mic Dóe nacha cuiríróí íparí let ríerín; ocuŕ nach maíró i ríarí cumacáuib, ol na ríil cumachíach líb gñíó do cumíeríuít gñíó upíó aen laíthí no aon oíochí den tím-tíreét ata aon ina duile rín do ríerí De deŕoŕíaba.”

Senchí macCuíí Clain ina diaisríróe; ocuŕ íŕ rocharíde dñeríuíb Eiríuní con deimníŕgíurí a neimíŕencharí ríróe. I tír [Connacht] nobuíníom ímóríro, ocuŕ baúdarí amíra dano, 77l.

Ríachína, a macc, ina diaisríróe; ocuŕ íŕeo ímóríro ar moam deimníŕgíurí ílí ba do Senchí mac Áilílla bríó macŕíróe, 77l.

Seanchí mac Áilílla íarum, 77l. Móríunn mac Maíom, Héríó mac Ríndcuíí a ríróib, ríeo ueríurí mac Móríuíní, Ríeríuóe Ríno-ŕechínach, ríŕŕ ocuŕ u[ŕ]ourí gáíŕí ríerí n Eiríuní. Rííul, a naim-rín laogúine mic Nell nobuíníróe.

Ite ímóríro airíouíurí in tñencuŕí:—Ríeríurí Ríle, ocuŕ Dub-chuí Mac ua Luíuín, atñeétíurí ríuainemáin ríííroéctí ríu la

¹ *Brethach* or *Brathcaí*, i.e. the judgment of Cai. See also *Cormac's Glossary*.

² *Briathra Brighí*, i.e. words of Brighí.

Now Cai went in the fleet which had sailed from Thrace to meet his own people, and he showed them his work since they had parted, i.e. the law of God to men, and his judgments. After this Cai was Brehon to the whole fleet. From him is named, Brethchath or Brathcai.¹ 'Brath' is the meaning of every 'breth,' for it is the judgment which will follow every covenant, as the end of the world is called 'brath,' as is also the last judgment which God will pass on his creatures.

The second most illustrious author in wisdom who was in Erin was Sen Mac Aige, the first author mentioned in the Sencus. He lived in the time of Fergus Mac Leti.

Brigh Ambui was a female author of wisdom and prudence among the men of Erin. From her is named Briathra Brighi,² &c.

After her came Connla Cainbhrethach, chief doctor of Connaught; he excelled the men of Erin in wisdom, for he was filled with the grace of the Holy Ghost; he used to contend with the Druids, who said that it was they that made heaven and earth, and the sea, &c., and the sun and moon, &c. It was this he said to them:—"Do you then," said he, "cause the moon and the sun to shine in the North for the men of the world, and we will believe that ye speak the truth." When it was seen that they had no power to do this, he said—"It is better for us," said he, "to place our faith in Him who established all these things, i.e., the God of heaven and earth, &c. Different! Different is the strength and the manifold powers of the Son of God, which claim not ye for yourselves; and do not boast of your powers, whereas ye have not power to change the order of even one day or one night, of the administration which is uniform in the elements according to God's decree."

After him came Sencha MacCuil Clain; and many of the men of Erin attest his eminence. It was in Connaught he lived, and his poems were celebrated, &c.

Fachtna, his son, as some say, after him; the weight of evidence, however, would rather go to show that he was the son of Sencha Mac Ailella, &c.

Sencha Mac Ailella came next, &c. Morann Mac Main, Neridh Mac Finnuill from the fairy hills, as some say, but more correctly son of Morann, and Feradhach Finnfechtach, king and chief author of wisdom of the men of Erin came next. Fithel flourished in the time of Laeghaire, son of Niall.

The following now were the chief authors of the Sencus:—Fergus the poet, and Dubhthach Mac ua Lugair, who put a thread of

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Ṗατραις ; ḡinmōtha anurīam ro baí ar a cinn do bñetha nāile nuḡuuir doḡuuiruicir ; .i. Sen mac Aíge ocuf 'Doroin mac Uin ; ocuf Moenach macc Nine, ocuf Fiachna Fiálbñethuē, ocuf Cñeōine Cern, ocuf Luchtuine raor, ocuf 'Diancett, et alii qui in libro manepertantur.

Nir buō eicir oin doibñum aēt tairpñatō a coimne doneoch ro cachnutaí a ceile nēimib, ocuf a ceptuḡatō fiaō Ṗατραις fñia nēēt lēra do ucc Ṗατραις laif, ḡnl. Ocuf opñuḡatō ocuf fuilēo uairuibñim.

Ceo fñiaíu tñia tñatō Ṗατραις ro batuf aōamñia oi foilñuib. Intan no nēpñaiticir ina bñeītēmuiñ a fñi aicneo, do cuipñēō [bolḡa fñi a nḡñuāoib] ; do cuipñēō bolḡa cetamuf fñi dēḡñuāoē Sen mic Aíge, in tan no bñeītēō claoñbñeīt, ocuf doí lēcōaif icirum íar mbñeīt fñi, ḡnl.

Connla nī ruicñe ḡai icir la nath in ḡpñiaata naōim ro buí fñi.

Senchā mac Col Cluín nī conbēpñēō bñeth conoapñopñuacatō in aīōche fñiam ina bñu. Fachtña, a mac, aēt in tan rucco fñēō bñeītñ nḡua, maō i naimñir mēra do tñite mēf in tñe i mbñō i naōñ aīōche, ḡnl. ; maō a naimñir lācā noḡ fñeñoāif na ba a lāeḡu ; maō fñi imopñro a nobēpñēō ba hoḡñlan in mēf fñi in fñō ; ocuf íñe íñaimñ fācñña Tulbñethach.

Senchā mac Aililla nī conbēpñēō bñeīt nḡua ḡin tēopñ [f]aīlche aḡñuā cacha bñeītñe. Fñi naicñe ro buí a fñicñel, cona ruca ḡaōí. Moñuño nī conñuc bñeth cñi fñi ina bñāḡuīt ; in tan oin no bñeītēō ḡaōi no tēaññatō in fñi ina bñāḡuīt. Maō fñi a mbñeītñe no lēbñuñḡ ime fñi.

Fñlēōa dāñā ro batuf íñi inoñi fñi, .i. Fēapñuf Fñiaāc (imopñro íñ a Fñiañ a cñicñ Clapñāiḡe Luachñia), Fēñcepññe Fñle, Nēōñe mac Aōñā mic Uicñi, Aicñiññe Añññuf, Fēññuf Fñle mac Aicñiññe, ocuf Fñlēōa ḡñuño dāño olchēñā nī conbñicñ loḡ enech la cach fñi oib no bñeītēō ḡubñeīt, ocuf ba eḡcomun a cēñro, ocuf nī conēpñaiticir tēimñ lāoñu no imbaí fñi oñña, ḡnl.

Íñ eō tñia fñiññuño íñāḡab cach oib a uḡcñañā, fñññ Senchufñā moññ cetamuf, la Sen mac Aíḡñe, a imoññmach la Fēññuf ocuf 'Dubñach ; ḡē nēoññiḡñet fñēō lam do opñechñāib alañā lāñuḡ-

¹ Tulbrethach—i.e., hastily judging.

² Fianach, now Fennet, in Kerry.

³ Certain incantations by which the poet's mind was supposed to be rendered prophetic. See *Battle of Magh Rath*, pp. 46, 47.

poetry around it for Patrick ; besides the judgments of previous authors which had been pronounced by them, and which they explained *to Patrick* ; i.e., of Sen Mac Aighe, and Doidin Mac Uin, and Moenach Mac Nine, and Fiachna Fialbhrethach, and Credine Cerd, and Luchtaine Saor, and Dianchecht, and the others who are mentioned in the book.

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It was only necessary for them to exhibit from memory what their predecessors had sung, and it was corrected in presence of Patrick according to the written Law which Patrick had brought with him, &c. And they arranged and added to it.

However, before the coming of Patrick there had been remarkable revelations. When the Brehons deviated from the truth of nature, there appeared blotches upon their cheeks ; as first of all on the right cheek of Sen Mac Aige, whenever he pronounced a false judgment, but they disappeared again when he had passed a true judgment, &c.

Connla never passed a false judgment, through the grace of the Holy Ghost, which was upon him.

Sencha Mac Col Cluin was not wont to pass judgment until he had pondered upon it in his breast the night before. When Fachtna, his son, had passed a false judgment, if in the time of fruit, all the fruit of the territory in which it happened fell off in one night, &c.; if in time of milk, the cows refused their calves ; but if he passed a true judgment the fruit was perfect on the trees ; hence he received the name of Fachtna Tulbrethach.¹

Sencha Mac Aililla never pronounced a false judgment without getting three permanent blotches on his face for each judgment. Fithel had the truth of nature, so that he pronounced no false judgment. Morann never pronounced a judgment without having a chain around his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one it expanded down upon him.

Now, the poets who were in the island—viz., Fergus Fianach (so called from Fianach,² in the territory of Ciarraighe Luachra), Ferceirtne the poet, Neidhe, son of Adhna, son of Uithir, Aithirne Amhnus (*the severe*), Fergus the poet, son of Aithirne, and the poets of Erin generally—not a man of them had honor-price who passed false judgment, and he was deprived of his profession, and was unable to perform Teinm Laodhu, or Imbas for osna,³ &c.

The particulars which each of them took from authority are, in the first place, the foundation of the Sencus Mor by Sen Mac Aighe, and the addition to it by Fergus and Dubhthach ; but they used

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ταρ, γηλ; Ιμαρσ ναιρεχτα το Connla, Αι Ethnach αρρωgab
Fithel α υσταρ; τυλβρετα Ραάτνα, Coir Ρeine μαρ, ocur coir
Ρeine bec, ocur Μιρδα βρετα, ocur Rechol mbreth, ocur Clete
bretha, ocur Cairi bretha μορα.]

Cito comat locc no aigneoed ar our itir?

Hin. Opo arhic crueta na noul; ar ir talam ocur nem do
nonat ar tur, [ar ir corporeat loc]; aimriri i ruioiu irin luc
tanairi, ar nemcorporeat in aimriri; perira imoirno ir an
tref luc, uair ir o corir ocur o nemcorir no airir. Patch arhic
imoirno pa deoit, uair na rrit reintertur reomaint do na rrib,
do per na fellram; no iped rodepa loc ar our, uair ir dia
mairt do nonat an talam ocur in muir; ocur aimriri irin luc
tanairi, uair ir de Cetain tucad grian ocur epca for rit do-
munta, ocur ir friaride riagailter aimriri. Perira imoirno
irin tref luc, uair ir de Haine do rigne Adam ocur Eva, ocur
anmantat in talman archena. Pat arhic imoirno pa deoit, uair
ir dia Satairun do bennachad na duili, ocur tucad Adam drol-
lonnaet forru.

Do berit iarium aircinnecht nime do Luciper co nai gnaoib
angel nime. Do berit airchindeet talman do Adam ocur Eva
co na claind.

Ir e dono cet ni no teip Dia ar in mairi, .i. in talam co na
pot ocur a leter, ocur no cum in firmamint imacuairt uime,
ocur in talam po mramail ubail fir cruind for lar na fir-
mamint. Ro delb dono iartim oluma ocur uir in talman, ocur
rit in ooir uirid, ocur co cpothad in uir rin, co rpothair
ocur rrebaib tpe meapraet. Ro delb dono na hoet ngaeta,
.i. ceitru primgaeta ocur ceitru fogaeata; atberair dono ceitru
fogaeata eil ann, conu da gaetha dec anilair rin ann.

Ro delb dona datat na ngaet, conu rain dat cata gaete dib
fri arair, .i. gel ocur corpua, glar ocur uaine, buide ocur
derg, tub ocur liat, in alad ocur in timin, in ciar ocur in
oour. Anair in gaet corpua, anear in geal, a tuat an tub,
anair an oour; in derg ocur in buide itir ngair ngil ocur

¹ Place.—This is an allusion to the place, time, person, cause, &c., of the compo-
sition of this work as set down, p. 1, *et seq.*

² Corporeal.—The words "for place is corporeal" are supplied from the Preface
to *Féilire Aenguis*.

many of the works of other authors, &c. ; such as the Imard Arrechta by Connla, the Ai Eamhnach, which Fithel took from authority, the Tulbretha of Fachtna, the Coir Feine Mor, and the Coir Feine Bec, and the Midhbha Bretha, and the Rechol m-Breth, and the Clethe Bretha, and the Cairi Bretha Mora.

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What is the reason that it is the place¹ that is mentioned first?

Answer. The order of the creation of the elements ; for it is the earth and heaven that were made first, for place is corporeal ;² then the time *comes* in the second place, for time is incorporeal ; but person *comes* in the third place, because it consists of body and non-body. The cause of its having been composed, however, is placed last, because no precedent was found before us for these things according to the philosophers ; or, the reason that place is *put* first is, because it was on Tuesday the earth and the sea were made ; and time in the second place, because it was on Wednesday the sun and moon were placed in their mundane course, and by these time is ruled. But person is *put* in the third place because it was on Wednesday Adam and Eve, and all the animals of the earth in general, were made. And the cause of its being composed *was placed* last, because it was on Saturday the elements were blessed, and Adam was placed to have dominion over them.

He afterwards gave the presidency of heaven to Lucifer with the nine orders of the angels of heaven. He gave the presidency of the earth to Adam and Eve with their children.

Now the first thing which God separated from the mass was the earth, with its length and breadth, and he formed the firmament around it, and the earth in the form of a perfectly round ball, was *fixed* in the middle of the firmament. He afterwards formed the vapour and the soil of the earth, and the currents of the watery air, and *ordained* that it should gently fall in rain, and form the streams and rivulets. He also formed the eight winds—i.e., four chief winds, and four subordinate winds ; and four other subordinate winds are mentioned, so that there are twelve winds accordingly.

He also formed the colours of the winds, so that the colours of all these winds are different from each other—i.e., white and purple, pale gray and green, yellow and red, black and gray, speckled and the dark, the dark-brown, and the pale. From the east blows the purple wind, from the south the white, from the north the black, from the west the pale ; the red and the yellow are between the white wind and the purple ; the green and the pale gray are between

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օրօրնա ԲԻՏ; ԻՆ ՍԱԻՆԵ ՕՇՄԻ ԻՆ ՃԼԱՐ ԻՇԻՐ ԻՆ ՍԻՇԻՐ ՕՇՄԻ ԻՆ ՃԼԵՅԻԼ ԲԻՏ; ԻՆ ԼԻԱԾ ՕՇՄԻ ԻՆ ՀԻԱՐ ԻՇԻՐ ԻՆ ՍԻՇԻՐ ՕՇՄԻ ԻՆ ՀԻՐԾՈՍ ԲԻՏ; ԻՆ ԵՄԻՈՒ ՕՇՄԻ ԻՆ ԱԼԱԾ ԻՇԻՐ ԻՆ ՏՈՍ ԵՇՄԻ ԻՆ ՕՐԺԵՐԱ ԲԻՏ. ԸՈՒՆ ՏԻ ՔՕՃԱԾ ԻՆ ՀԱԾ ՔՐԻՄՃԱԾ ԻՐԻՆ.

ՔՐ ՈԵԼԲ ՏՈՆՕ ՕՇՄԻ ՔՐ ՕՄԱԻՐ ԻՆ ՔԻ ՀԵՏՆԱ ԻՆԱ ՔԱԼ Օ ԵԱԼՄԱԻՆ ԸՈ ՔԻՐՄԱՄԻՆԵ, ԸՈՒՆՈ ՔՐԻՐԻՆ ՏՕ ՄԻՇԵՐ ԵԻՇԵ ԻՆ ԵԱԼՄԱՆ.

ՔՐ ՔԱՅ ԻԱՐԻՐԻՆ ՆԱ ՔԵԾՏ ՔԱՆՆԱ Օ ԵԱ ՔԻՐՄԱՄԻՆԵ ԸՈ ԵԱԼՄԱՆ :— ՏԱՇՈՐԻՆ; ԸՈՐ, ՄԵՐԸԱՐ, ՄԱԻՐԵ, ՏՈԼ, ԼԱՆԱ, ՎԵՆԻՐ.

ԻՐ Ե ՏՈՆՕ ՔՐ ՕՄԱԻՐ Օ ԵԱ ԵՐԸԱ ԸՈ ՃՐԵԻՆ, .Ի. ՏԱ ՀԵՏ .Մ. ՕՇՄԻ Ա ՀԵՏԱՐ ՀԵՏԻՐԱԾԱԾ; ԸՈՒՆ ՏՕ ԻՐ ԱԻՆՄ ՆԵՄ ՆԵՇԵՐՈՏԱ ՀԻՆ ՃԱԾ.

ԻՐ Ե ՏՈՆՕ ՔՐ ՕՄԱԻՐ Օ ԵԱ Ա ՀՐԻ ՀՍԵՐՄԱ ՔԻՆ ԻՇԻՐ ՔԻՐՄԱՄԻՆԵ ԸՇՄԻ ՃՐԵՆ, ՕՇՄԻ ՏՕ ՔԻՇՆԱԾՏ ՏՕ ՔԻՄԱԻՐԻՆ; ԸՈՒՆ ԽԻ ՔԻՆ ԻՆ ՕԼԻՄՔ ԸԵՆ ՀԱՄԻՐԸՃԱԾ ՏՈՒՆՈ ԱԻՆՄ ԻՆ ԵՐԵՐ ՆԵՄ.

ԻՐ Ե ՏՈՆՕ ՔՐ ՕՄԱԻՐ ԻՆԱ ՔԱԼ Օ ԵԱ ՔԻՐՄԱՄԻՆԵ ՃՕ ԵԱԼՄԱՆ, .Ի. ՏԱ ՄԻԼԵ ԵԵԸ ԱՐ ՀԱՅԸ ՀԵՏԱՅ ԵԵԸ ՄԻԼԻ, ՕՇՄԻ ԻՆԱ ՔԱԼ Օ ԵԱԼՄԱՆ ԸՈ ՔԻՐՄԱՄԻՆԵ ԱԿԱ Օ ՔԻՐՄԱՄԻՆԵ ԸՈ ՔԱՅԵԾ, ՀԵԾՐԻ ՄԻԼԵ ՔԻԵՏ ԱՐ ԱԽ. ՏՕ ՄԻԼԻՆ, ՀԵՆՄՈՏԱ ՔԻՐՄԱՄԻՆԵ. ԻՆ ՄԵՏ ՏՈՆԱ ՔԱԼ Օ ԵԱԼՄԱՆ ԸՈ ՔԱՅԵՐՄԻՇԵ ԻՐ ՔԵՇ ՏՈՆՕ ՔԱԼ Օ ԵԱԼՄԱՆ ՔԻՐ ԸՈ ՔԱՇՈՄԱՆ ԻՐԻՆ.

ԻՐ Ե ՏՈՆՕ ԻՆ ՔԱՅ ՔԻՆ, .Ի. ՔԻ ՆԻՄԵ ՕՇՄԻ ԵԱԼՄԱՆ, ՔՐ ԵՐ ԻՆ ՔԻՐՄԱՄԻՆԵ ԱՐ ԱՆ ՄԱԻՐ ՄՈՐԻ ՆԵՐՄԻԿԱՅ; ՕՇՄԻ ՔՐՈՐԾԱՅ ՀԱՅԸ ՀՐԵՐԱ ԻՆԿԻ, .Ի. ՀՐԻՐ ԵՆԵՐԻՇԵ (.Ի. ԻՇԻՐ ԻՆ ՏԱ ՄԵՐՂԱՅԾԻ) ՕՇՄԻ ՏԱ ՍԱՐԾԱ, ՕՇՄԻ ՏԱ ՄԵՐՂԱՅԾԻ, .Ի. ՍԱՐԾԱ ԱՆԵՐ, ՕՇՄԻ ՍԱՐԾԱ Ա ԵԱՐԾ.

ԻՐ ԱՄԼԱԾ ՔԻՆ ՏՈՆՕ ՔՐ ԽՐՄԾԱՅԾԵԱ ՀԵՏԻՐԱԾ ՆԱ ՔԻՐՄԱՄԻՆԵ, ՍԱՐԻ ԱՄԱԼ ԵԻՐ Ա ԵԼԱԵՐԸ ԻՆ ՍԻՃ, ԻՐ ԱՄԼԱԾ ԱԿԱ ԻՆ ՔԻՐՄԱՄԻՆԵ ԻՆ ԵԱԼՄԱՆ ԻՆԱՐԻՐԻՇ; ՕՇՄԻ ԻՄԱՀԱՐԵ ՏՈՆՕ ՔՕՇԵՐ Ա ՕՄԱՐ, ՕՇՄԻ ՆԻ ԵԱՐՂԱ ՕՄԱՐԵԱՐ.

ՕՇՄԻ ՔՐ ՕՐԾԱՅ ԻՆ ՔԱՅ ԻԱՐ ՔԻՆ ՏԱ ՔԵ ՔԱՐԻԿԻ ՏՕ ԵԵՏ ԻՆՏԻ, ՕՇՄԻ ՏԱ ՔԵ ՄՈՐ ԻՆԱ ՆՐԸՈՄԱՐ, ՕՇՄԻ ՍԻՇԵ ՄԻՐ ՏՕ ՃՆԵ ԻՆ ՃԱԾ ՔԱՐԵ, ԸՈՒՆՈ ԽԻ ՀԻՆՆ ԵԼԱՏՈՆԱ ՆՈՐ ԵԻՄԸԼԼԵՆՆ. ՏԵ ՔԻՆՈՐԵՐԻ ՀԱԾԱ ՔԱՐԻԿԻ ՏԻՆ ՔԻՆ ԵՐԵՐ ԻՆ ՔԻՐՄԱՄԻՆԵ ՏՕ ՀԱԾՆԵՄ ՔՐԻԼԻՐ ԵՐԵԻՆ, ԸՈՒՆՈ ՔԵՐԸԱ ՕՇՄԻ ՔԵ ՔԻՆՈՐԵՐԻ ՔԻԼ ՏՕ ՔԻՆՈՐԵՐԻՆ ԱՆՏ, ՕՇՄԻ ՀՈՄԼԱ ՃԼԱԻՆԵ ՔՐԻ ՀԱԾ ՔԻՆՈՐԵՐԻ, ԸՈ ՔԻԼ ԻՆ ՔԻՐՄԱՄԻՆԵ ՆԱ ԵՐԵՆ ԵՐԱՏ ՃԵՄՆԱՐԾԵ ՕՇՄԻ ԻՆԱ

¹ *Twelve Miles*.—See Fontenelle, "Plurality of Worlds," where an account of the ancient belief on this subject is given.

² *Miles*.—The text is evidently corrupt; for *uxx*, we must read *քյւ միլ*.

³ *Sixty-six*.—Recte, seventy-two.

the pale and the pure white ; the gray and the dark-brown are between the pale and the jet black ; the dark and the speckled are between the black and the purple. And thus there are two subordinate winds between each chief wind.

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The same King also formed and measured the space from the earth to the firmament, and it is by this the thickness of the earth is measured.

He fixed after this the seven divisions from the firmament to the earth :—Saturn, Jupiter, Mercury, Mars, Sol, Luna, Venus.

The distance which he measured from the moon to the sun is two hundred and forty-four miles ; the name of this is the nether-heaven without wind.

The measurement of the space which he left between the sun and the firmament is three times the above, as it has been measured by calculators ; and this is the immovable Olympus which is called the third heaven.

The measurement of the space between the firmament and the earth is one thousand five hundred and twelve miles,¹ and the distance from the earth to the firmament is equal to that from the firmament to the *celestial* palace, three thousand and twenty-four miles,² besides the *thickness* of the firmament. And the distance from the earth to the latter is equal to the distance from the earth down to the depth of hell.

It was this King, that is, the King of heaven and earth—who separated the firmament from the great formless mass ; and he ordained five zones in it—viz., a fiery zone (i.e., between the two temperate zones), and two frigid zones and two temperate zones, viz., a frigid zone to the south and a frigid one to the north.

And the first form of the firmament was ordained thus :—as the shell is about the egg, so is the firmament around the earth in fixed suspension ; and in circumference its measurement is taken, and it is not in diameter it is measured.

And the *heavenly* King after this ordered it to be divided into twice six parts, and corresponding to them twice six months, each part to make a month, so that it is at the end of a year the circuit is complete. There are six windows in each part of them through the firmament to shed light through, so that there are sixty-six³ windows in it, and a glass shutter for each window ; so that the firmament is a mighty sheet of crystal and a protecting bulwark round the earth, with three heavens, and three heavens around it, and the

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tonaig̃ tonaicta in talmain, co tpi nómib̃ ocur co tpi ním̃e imp̃i; in rectmað̃ imorpio no ceiptað̃ i tpi nómib̃. Hí he dono rin forao aingel, aet̃ a bet amail noet̃ imacuair̃e, ata dono ap̃ in ruit̃ rin, .i. in firmanint̃ ocur na reet̃ nairtor̃ennais̃, o et̃a in uair̃ no cruataig̃ta.

Ror rann in rúg̃ cet̃na i noib̃ randoib̃ dec, ocur do riat̃ ainñ do cae rano po let̃; ocur ata ruat̃ cae rando oib̃ a timc̃ell na firmanint̃e, conro dona delbar̃ ainm̃nig̃cher—.i. Aquair̃, Pir̃c, Aqueit̃, Tair̃, Gemine, Cañr̃, Leo, Uir̃go, Lib̃la, Scoir̃p, Saiget̃or̃, Capricorñur. Conro iat̃ rin in da rann dec rir̃ i ruit̃ g̃rian ocur epta; conro triẽa laiti ocur dẽ nuair̃e ocur let̃ uair̃ bir̃ g̃rian in cae roinñ oib̃ rin, ocur a cuic̃ dec et̃et̃ in g̃ac̃ rinñ.

1 m̃ir̃ Enair̃ dono bir̃ g̃rian i n-Aquair̃; i m̃i Feb̃ra bir̃ g̃rian i Pir̃c; i m̃ir̃ Mar̃ta bir̃ i n-Air̃teit̃; i n-Air̃p̃il, i Tair̃; i m̃ir̃ Mai bir̃ i nGem̃in; i m̃ir̃ Iuin bir̃ i Cañr̃; i m̃ir̃ Iuil bir̃ i Leo; i m̃ir̃ Aug̃uir̃ bir̃ i Uir̃go; i m̃ir̃ Sept̃imb̃ir̃ bir̃ i Lib̃rum; i m̃ir̃ Oct̃imb̃ir̃ bir̃ i Scoir̃p; i m̃ir̃ Noũimb̃ir̃ bir̃ i Saiget̃ar̃; i m̃ir̃ Dec̃imb̃ir̃ bir̃ i Capricorñur.

Iciat̃ anñrin in da rann deacc̃ rir̃ i rẽtanñ g̃rian.

A cuic̃ oleg̃ur̃ do rir̃ caẽa lae do caẽ m̃lẽc̃taẽ doneõe bir̃ po g̃raoib̃ Eclair̃i: laiti m̃ir̃ g̃neime, ocur aer̃ epta, ocur ruit̃ mar̃a, ocur laiti rẽctmaine, ocur rẽli naeiñ.—Finit̃.

Seanchur̃ fear̃ n-Eir̃eaño: cĩo coñtor̃uit̃ear̃? Com-
cuim̃ne da t̃rean, t̃ĩdnacul̃ cluair̃e dia r̃aile, dic̃et̃al
r̃ile, tor̃mach o Recht̃ l̃ir̃e, neipt̃að̃ r̃ri rẽcht̃ aic̃nõ; ap̃ it̃e t̃re n-aile iñrẽin r̃r̃ir̃ a n-ãr̃taitẽr̃ b̃rẽta in
bethu.

Seanchur̃ .i. cũir̃ ir̃ r̃ann r̃r̃ir̃ na hõr̃c̃ur̃añb; ap̃ ñi t̃uic̃ant̃ act̃ eol̃aig̃, .i. cañig̃ cañ ing̃ena .i. cãr̃ cañig̃ine, cũir̃a neit̃eñr̃, .i. Señchaẽ r̃ir̃ na r̃er̃ n-Eir̃uoño, no r̃eñch̃aig̃ne b̃rẽar̃ n-Eir̃uoño.

Cĩo coñtor̃uit̃ear̃ .i. cãẽ naẽ r̃ir̃ i r̃at̃er̃; no cĩo no com̃et̃ar̃-
tar̃ in ñi r̃ir̃ i r̃ait̃ir̃ r̃eñc̃ur̃ r̃aiñ; no [cĩo] no com̃et̃ar̃tar̃ r̃eñc̃ar̃.

Doñað̃, ocur iñoe, ocur air̃bẽr̃e coñãgar̃ doñ focul̃ ir̃ r̃eñchur̃.
Doñað̃ do r̃on a Ẽbra, roena a g̃rẽig̃; no r̃uor̃ a Ẽbra, ocur

seventh was arranged in three heavens. This *last*, however, is not the habitation of the angels, but is like a wheel revolving round, and the firmament is thus revolving, and also the seven planets, since the time they were created. INTRODUCTION.

The same King divided it into twelve divisions, and gave a name to each division respectively ; and the figures of the divisions are set each in its own place around the firmament, and it is from these figures they are named—i.e., Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus. And these are the twelve divisions through which the sun and moon run ; and the sun is thirty days ten hours and a half in each division of these, and on the fifteenth it enters each division.

In the month of January the sun is in Aquarius ; in the month of February the sun is in Pisces ; in the month of March the sun is in Aries ; in the month of April in Taurus ; in the month of May it is in Gemini ; in the month of June it is in Cancer ; in the month of July it is in Leo ; in the month of August it is in Virgo ; in the month of September it is in Libra ; in the month of October it is in Scorpio ; in the month of November it is in Sagittarius ; in the month of December it is in Capricornus.

These are the twelve divisions through which the sun runs.

There are five things that should be known every day to every intelligent person who has ecclesiastical orders : viz., the day of the solar month, the age of the moon, the flow of the tide, the day of the week, and the festivals of saints. Finit.

The Sencus of the men of Erin : What has preserved it ? The joint memory of two seniors, the tradition from one ear to another, the composition of poets, the addition from the law of the letter, strength from the law of nature ; for these are the three rocks by which the judgments of the world are supported.

The Sencus, i.e. a question which is difficult to the ignorant ; for none understand it except the learned, i.e. beautiful, loveable question, i.e. 'cas caingne,' a shining question, i.e. the old road to the knowledge of the men of Erin, or the old contracts of the men of Erin.

What has preserved it, i.e. what fine science is so called ; or how was the science which is called the Sencus preserved ; or how was the Sencus preserved.

The root, and meaning, and import of the word 'Sencus,' are required. Its root is the Hebrew 'son,' the Greek 'soena ;' or the

INTRODUC-
TION. — ruene a gneis, ratcio a laiten, 'Oligeó a gaoibelg, ocuf 'oligeó a oirbeirt.

Al inoe, a inoaithmeaó, a taithmeach a inoe in focail ír fencur: Senchur, .i. fen chái fí fep n-Éirionn, no ná fen, .i. cail, conair, conuir fí na fen. Amuill tiasar ar conuirib inoa do chum prum airí, ír amlaio tiasar ar 'oligeó an tpencafa, oí fí eolur cacha caingne:—Déirmiréct ar iní ír cae conuir;

Gilla domainic ar cae,
Ocuí a gilla no gaoibg fínoa.

No fencar, .i. fen cae fí na fen, tech fí na fen. Amuill tictner in tech nech ar fuaóct ocuf ar doinnnó, ír amlaio fín tictneaf 'oligeó ocuf eolur an tpenchufa nech ar in'oligeó ocuf ar aneolur cach caingne; ocuf déirmiréct [ar] an ní ír cae tect:—

“Cepáai, muilleno, caill fínoa.”

No fencur .i. fencuir, cuir, tucait, .i. tucait fí na fen. No fencár, .i. in fen fuil anó on ní ír fenex fen [ata;] ocuf in car fuil anó oní ír curcota, .i. comet 'oligio na fen. No fencár, .i. fencair, cair, caingen, fencáingne fep n-Érionn ata anó. No fencúr; in fen fuil anó ír onní ír fenex [ata] ocuf in car fuil anó onní ír caruf, bair, .i. fencbair 'oligio fep n-Érionn. 'Oligeó tarcar no tacmaininger tar caó n'oligeó 'oligé in tpenchafa; amail tacmaininger bair in crainn tar bun in crainn, ír amlaio fín tacmaininger 'oligeó in tpencafa tar caó n'oligeó.

Fenchaf in focul fein, fínechai, cae fí na fíne, .i. conair fí na fíne, no ná fíne. Ocuí fíne o fénur fínefar. Déirmiréct air:—

“Feiní o fénur arbercatar” gíl.

Ocuí a cenroócur in focail do fígneó anó, .i. ef tallao ar fua nef. Déirmiréct airínoe, amail a dubairt in fíle:—

“Fegrat fíno fíle í for
“Fencar co fíeig la fínefar;
“Ma íar mal cach maine imach,
“Do fínece daine Dubtach.”

¹ *All the men.* In the Leabhar Gabhala of the O'Clerys, p. 55, the whole of this quatrain is given—

“Feiní ó Fénur ar bheata búi go bóeta,
Gaoibí o Gaoibí fíle ar fínefa Scuit ó Scota.”

See also the Duan Erinneach, line 69.—Irish Nennius.

Hebrew 'suos,' which is 'suene' in Greek, 'ratio' in Latin, 'dligedh' in Irish, and law is its import. INTRODUC-
TION.

Its analytic composition, its resolution according to the meaning of the word 'Sencus:' 'Sencus,' i.e. 'sen chai fis' (the old road to knowledge) of the men of Erin, or of the ancients, i.e. 'cai,' a way, i.e. the way of the knowledge of the ancients. As people go by many roads to a chief residence, so they come to the law of the Sencus by the knowledge of every covenant. *Here is an example to show that 'cae' means a way:—*

"A youth protected me on the way ('cae),

"And his youth is not entitled to the fair."

Or, 'Sencas,' i.e. 'Sen cae fis na sen' (the old house of the knowledge of the ancients); 'tech fis na sen' (the house of the knowledge of the ancients). As the house protects a person against the cold and inclement weather, so the law and the knowledge of the Sencus protect a person against injustice and against ignorance of each contract; and *here is an example to show that 'cae' means house:—*

"A forge ('Cerd-chae'), a mill, a wood of trees."

Or, 'Sencus,' i.e. 'sencuis,' 'cuis,' a cause, i.e. the cause of the knowledge of the ancients. Or, 'sencas,' the 'sen' which is in it is derived from 'senex,' old; and the 'cus' which is in it is from the word 'custodia,' i.e. the keeping of the law of the ancients. Or, 'sencas,' i.e. 'sen chais,' 'cais,' a contract, i.e. the old contract of the men of Erin. Or, 'Sencus,' the 'sen' which is in it is from the word 'senex,' and the 'cas' which is in it is from the word 'casus,' top, i.e. the old top of the law of the men of Erin. The law of the Sencus is a law which excels and overtops every law; as the top of a tree overtops its trunk, so the law of the Sencus overtops every law.

'Fenchus' is the word itself, quasi 'Fen chai fis,' i.e. 'caei fis na fine,' i.e. the way of the knowledge of the tribe, or of the Feini. And the Feini are so called from Fenius Farsaidh. An example of this:—

"Feini from Fenius are called," &c.

And a change of initials has taken place in the word, i.e. 'f' was substituted for 's.' An example of this is thus given by the poet:—

"The poets of Fail here look upon

"The Fenchus as the work of Fergus;

"But if it be viewed as regards the chief of the work,

"Dubhthach was above all the men."¹

INTRODUC-
TION.

Cio arimao conraim do beara 1 torach in focail 1f fenchur ior? [cib] naé gaitaighi tucao anó? Coir am 1 noerna, uair eir fuil 1 torach in focail 1f foirceala, no 1f ainnm do Cuirte Sotheir.

Cio cumao fenchur fep n-Erenn ao beara rir, uair naé mo ata aigneir do oligeo fep n-Erenn ao na do oligeo ban? Coir eim a noebairt rom anó, aipechur do tabairt don rianó 1f uairi anó ar tur, .i. don marcul, uair Cuirtur caput uiri, uir capat mulierur, Cuirte 1f cento dpir, ocuf fep 1f cento do mnai; ocuf uairi in fep inar in ben, ocuf ar oruairi doctaro no tairlbao he 1 leit rir in fep.

Cia maénugao do none fenchur fep n-Erenn do rao rir 1 tir? Ar meit do maíraib fep n-Erenn do bui 'ca denam; ocuf noé do cenel eile do hoirdaigeo, áct dferuib Erenn. 1f aipe 1 beara Sencur moir rir for, ar meit do maíraib fep n-Erenn no bui ga denam. Ocuf ní uime ao beara Sencur mar rir, fenchur aile do bet anó ior; no cia no bet fenchur aile anó oc na fenchairuib, no oc na rileuib, 1f bec caé fenchur oib 1 n-aíregeao ram, ar a n-eatardaige iar rirnoe, ocuf ar uairi in lucta do rigne e.

O'D. 2.

Ocuf a cino noi mbliaban iar tíactam Patraic 1 n-Erinn 1f anó tairnoic in fenchur aile do denam. [Patraic ocuf Demoin, ocuf Cairnech uil ac Tuilen, 1f iat no riruburur 1 caic liubuir do maruim dferuib Erinn.]

Iar feanchairuib na Gaoidi annro anuar. Iar fenchur in ecna imurro fo rir.

Sencur dono, a ren ril ann 1f onni ar renex ata, ocuf a car ril anó 1f [onni 1f] caura, .i. tugao, .i. ren tugao innrin ó cem mar. No dono a ren ril ann 1f oní 1f renfur, ciall; a car ril

¹ *Senchus Mor*, i.e. the great *Senchus*.—There is a tract preserved in the Book of Ballymote, called '*Senchus Beg*,' a name evidently applied to it to distinguish it from the '*Senchus Mor*.' In C., 762, the following reason is given for the name '*Senchus Mor*':—

"It is called *Senchus Mor*, not because it contains a great deal of matter, but on "account of the great number of the men of Erin who were at the making of it, "and at the arranging of it; in the same way as every place where Patrick used to "remain on Sunday is called '*Domhnach-Mor*' (great Lord's day or Sunday), i.e. "from the number of the hosts who used to be about him, and used to give him "great gifts. '*Domhnach Beg*' is not to be found at all."

In like manner there are many churches called '*Domhnach Mór*' (great Lord's house or church) to be found throughout Ireland; there is not a single church called '*Domhnach Beg*' (little *Domhnach*), to be met with, nor is any mention of one to be found in the lives of Patrick, or any other Irish document. From this remark-

Why is it a consonant that is placed at the beginning of the word 'Senchus?' why was it not a vowel that was placed there? This was properly done, indeed, because 's' is at the beginning of the word 'Soiscela' (gospel), or because 'Soter' is a name for Christ. INTRODUC-
TION.

What is the reason that it is called the Senchus of the men of Erin, as it does not treat more of the law of the men of Erin than of the law of the women? It is proper, indeed, that it should be so called, that superiority should be first given to the noble sex, i.e. to the male, for "Christus caput viri, et vir caput mulieris"—Christ is the head of the man, and the man is the head of the woman; and the man is more noble than the woman, and it was on account of man's dignity it was ascribed to him.

What consideration caused it to be called the Senchus of the men of Erin? The number of the chiefs of the men of Erin who were at the making of it; and it was not to any other race it was ordered to compile it, but to the men of Erin. It was also called Senchus Mor,¹ from the great number of the chiefs of the men of Erin who were at the making of it. And it was not called Senchus Mor, because there was another Senchus in existence; or, though there should have been another Senchus with the Senchies, or with the poets, every one of them was small in comparison with this, because of their uselessness after the *introduction* of truth, and because of the dignity of the people who composed it.

And it was at the end of nine years after the arrival of Patrick in Erin that the Senchus was completed. Patrick, and Benen, and Cairnech who is *buried* at Tuilen,² were they who wrote it in a chalk-book³ to preserve it for the men of Erin.

From the historians of the Irish the above has been taken. The following is from the *writers* of the history of philosophy.

'Senchus:' the 'sen' which is in it is derived from the word 'senex,' and the 'cas' which is in it is from the word 'causa,' a cause, i.e. this is an old cause from time remote. Or, the 'sen' which is in

able fact, the commentator persuaded himself that 'Senchus Mor' was similarly named, without any reference to a 'Senchus Beg.' And it is probable that this may have been the case in this commentator's time; but we have had a law tract called 'Senchus Beg' at least since 1395, when the Book of Ballymote was compiled.

¹ *Tuilen*. Now Dulane, near Kells, in Meath.

² *Chalk-book*.—There is no notice of this fact in any other copy but that preserved in O'D. 3, 4. The word may be translated, white-book. The parchment or vellum used by the Irish was prepared with chalk.

INTRODUC- ann iŕ oní ar cairteigatur, .i. timairigí, .i. ciall timairigí gao
TION. — raeda ina oligeó. No dono a ren fil ann iŕ oní i[r] rueni a
ŕneic, ocur ratic a laitin, ocur oligeó a ŕaedi; ocur a car
fil ann, iŕ oní iŕ curtoia, .i. cometo, ata, .i. oligeó cometoa zach
aín inŕin. Ocur in oligeó rin iŕ e rŕém ocur bunato ar a n-fara
gac rir, ocur iŕ oi ar ainm don poiri ocur don bŕig aicenta o
tuirmeo ainim caé réo oligí. In cuingio imurpo iairiui; iŕ
do iŕ ainm don torato ocur don oach, do gŕí in ainim ic iairiui
gac raeta. In rir imurpo iairiui; iŕ do iŕ ainm don torato
ocur donno eŕulaime arar donn iairiui, co racaib a rulleet iŕ
in etergna; aét nama iŕ do gŕer marur oligeó an etargnaiche,
ocur ní do gŕer marur oligeó in cuinchi. Ocur cŕo in rir dono,
ní do gŕer marur, uair amail aichner foraitmet, ocur ní beŕo
ŕermuo eirde co minic.

Comcuimne ŕa tŕean, .i. in ŕa eolach, .i. cinnur do beapir in
cuimne ón tŕin don tŕin eile. Iŕreo iŕ compair tairceo anó in cuimne,
cur an ní cometar inŕi; no coma ŕetbŕi compair tairceo anó an
cuimne, ocur comao eó buŕ renŕur anó an ní cometar inŕe, .i. caé ren
oca tŕonacal do alaile, amail arbeapir “tŕonac ren do tŕin;” no ŕen
mac Ōigí, ocur Sencha mac Ōililla, mic Coil Cloin; iŕ leo no marurŕar
bŕeŕha, .i. na renŕileŕa, ocur ic he no oŕoŕeŕŕar cetaŕŕiét [atgabala]
iŕ in ŕail oc Ōiŕnech; no iŕ caé ren oca tŕonacal ŕia laiŕi. “Tŕonac
ren do ren,” .i. maiŕŕar do ŕeŕŕipal, ocur iŕ eirde ní ima coma
do nach ailiu, .i. cuimne cumaoe do bí ac in ŕá ŕen, ac ŕen mac Ōige,
ocur ic ŕenŕa mac Ōililla; i tŕe in ŕa ren imŕaŕŕer ŕunŕo, uair ŕeŕmuo
ŕebŕana ŕin nŕic Ōige tairiui Sencha mac Ōililla, iŕin ŕur i rŕaŕŕer
ŕenŕar ŕin; no no cometarŕar ŕenŕur.

Tŕonacul cluairŕe ŕia raiŕe, .i. tŕonacul ata in gŕeŕŕa ŕia imcom-
met, .i. cannoell ata in gŕeŕŕa .i. caé ŕia imcomét, .i. tŕonacul gŕeŕŕa
o cach ŕib ŕa ŕeŕi, o Ropŕa ocur o Dubtach ocur o ŕeŕŕur; no[i]ŕ accu
ŕin no bui in gŕeŕŕur eile, .i. ŕecht liŕŕi; no gŕeŕŕa in maiŕŕŕeŕch
ŕia raiŕe, don ŕeŕŕibul; no inŕae do inŕell i cul i comet iŕ ní ŕur ŕaŕŕer
ŕenŕar, .i. tair inŕil col in cloŕer, .i. ainŕil ata a cul, a comet, (.i. ar

¹ *Joint-memory*, comcuimne.—In O'D. 13 is given a Latin derivation of this compound word as follows:—“The ‘com,’ which is in ‘comcuinne,’ is the same as ‘cuma,’ i.e. equal memory; ‘cuma’ quasi ‘communis,’ ‘cuimnes’ quasi ‘communio,’ i.e. strengthening.”

² *Seniors*, or men whose names began with *Sen*.

it is from the word 'sensus,' sense; the 'cas' which is in it is from INTRODUC-
'castigatur,' i.e. corrected, i.e. the correcting sense of every thing in TION.
its law. Or, indeed, the 'sen' which is in it is from the Greek word
'sueni,' which in Latin is 'ratio,' and in Irish 'dligedh;' and the
'cas' which is in it is derived from the word 'custodia, keeping, i.e.
the law of keeping every one. And this law is the root and stock
from which grows every knowledge, and from it its name is given to
the power and natural force from which the name of every lawful
thing is drawn. Now, the seeking after this: from it name is
given to the fruit, and to the colour, i.e. *inquiry* which the mind
makes in the seeking after every thing. The knowledge now after
this: from it is derived the name for the fruit and for the prepared-
ness which grows from inquiry, so that it leaves its impression on
the intellect; but only that the law of the intellect exists always,
and the law of inquiry does not exist always. And as to know-
ledge, it does not always subsist, for though it is committed to the
memory, it is overtaken often by forgetfulness.

From the joint-memory¹ of two seniors, i.e. of two learned men, as the
memory is conveyed from one old man to another. The preserving shrine is the me-
mory and what is preserved in it; or the true preserving shrine is the memory, and
the Sencus is what is preserved in it, i.e. every senior conveying it to the other,
as is said, "the tradition of old to old;" or, Sen mac Aige and Sencha mac Ailella,
son of Coil Cloin, it is by them the judgments lived, i.e. the old poets, and these
were they who ordered a fourfold division of distress at the meeting at Uisnech; or,
it is every individual old man transmitting it to the other. "The tradition of old to
old," i.e. of the master to the disciple, and this is the thing which is communicated
to another, i.e. the common memory, or *facts preserved in the memory* of the two
seniors,² i.e. Sen mac Aige and Sencha mac Ailella; they are the two Sens who are
mentioned here, for it was the philosophic knowledge which Sen mac Aige had
when an old man that Sencha mac Ailella learned, from which it is called Sen's
Law; or *it is so called* because he preserved the Sencus.

Tradition from ear to ear, i.e. the transmission of bright knowledge to
preserve it, i.e. the lighted candle of bright knowledge, i.e. each preserving it, i.e.
the conveyance of bright knowledge from one of them to the other—from Rossa,
and from Dubhthach, and from Fergus; or, it was they who had the other bright
knowledge, i.e. the written law; or, the bright knowledge of one master to another,
i.e. to the disciple; or, the repository in which is arranged to be stored up and
preserved³ what is called Sencus, i.e. the storehouse in which this famous know-
ledge was arranged and treasured up for preservation; for hearing is conveying.

³ *Preserved*.—In C. 764 and O'D. 14, *Tronacul cluair* is explained *innill*
totanach mcoméet, *ocur ní cluair do n-ronuio áct i rceá do nionacur*,
ocur í r rionuiole, i.e. retentive medium of preserving knowledge, and it is
not the ear that conveys it, but it is through it it is conveyed, and it is the
ministering organ.

INTRODUC- **TION.** — **IF** tothanach in t-eirtecht). [Cluairi], .i. clopera, .i. in pera no comla in maigirtir dia riale; cluairi .i. i cluair in deirgipuil; cluairi, .i. cluairin, .i. cluair ino ro, no eirtecht in ro dia riale.

“Díceatáil fáile, .i. írreó no cometarí anó díceatáil ná fáileó, (.i. i leacab .i. fersgar fáile, ocuṛ Dubtach machui lúgarí díceatáil hic), .i. ic Rop, fáí Depla Feine, ocuṛ ic Dubtach, fáí lictu, ocuṛ ic fersgar, fáí fáilídecta. Ír ní ríur a ríatearí fencúir rín, 7u, .i. in aobul cantain olisgheé no bí ac ná fáileoib, ac Ropí ocuṛ ac Dubtaché, ocuṛ ac fersgar ír ní ríur ríatearí fencúir rín; no no cometarctarí fencúir; no ríurí fáile do ríat ríuainemáin fáí fáí Rátríac, no maríurctur co tarírenta do Rátríac. Írreó ír comíur taríreó aob, in fáilídect cúir a ní cometurí inntí; no comatéb bu comíurí taríreó aob, in fáilídect, ocuṛ comatéb bu fencúir aob, in ní cometurí inntí.

Corímach o ríecht líctre, .i. o ríecht ríatírlíactí ocuṛ o Núríatónáire, .i. fáilídeó fíur do canoin, .i. coirímoigí, .i. no coirímoíam a oiríreóctu líctur in fíur no cometarí aob, .i. cuíríuṣáó fíur bíteitírlí nDe, ocuṛ aatá ríuríbenn, .i. canoine, .i. a coiríreíin co moé o oiríreóctatí ná líctur no buí cúir in ríuríurá, Rátríac, ocuṛ Denein, ocuṛ Cairíneé, .i. ríoríbann fácta do cúir arí, .i. ocuṛíur ríurí oculo, ocuṛ fáilídeó a nerpáó ocuṛ a n-anríuríuime oíllíuṣáó. Írreó ír comíurí taríreó aob, in líctur coméctarí inntí; no comatéb bu comíurí taríreó aob, in líctur, ocuṛ comatéb bu fencúir aob, in ní cometarí inntí. Coríur Eclíurí o tuat ocuṛ tuatí o Eclíurí, ír ní ríur a ríatearí ríeandáir rín; no, no cometurcturí ríeandáir.

Nerpáó fíur ríecht aicníó, .i. ríóó fíur nerpí aob rín, aobí ríuríe írín cétaríó a oiríech ríomáíó, ríomí “nerpáó fíur aicnéó,” .i. in ní ná tainic no ná turochar fíur bíteitírlí nDe, ríon aicnéó ar a mbéiríur ná gíntí a mbíreá, írreó do ríur í fencháir, .i. a tinníco co nerpímar in pera no cometarí aob cona inntíomach do ríurí oiríreóctatí aicníó ná ríur; no a nerpí ríóó co nerpímar do ríurí oiríreóctatí aicníó Ooáim, do Láegáire, ocuṛ do Corícc, ocuṛ do Dáire, uairí ír ríóó no buí do ríurí aicníó Ooáim, cúríuṣáó ná cínáó. Ír ní ríur a ríatearí ríeandáir rín; no, no cometurcturí ríeandáir. Írreó ír comíurí taríreó aob, in t-aicnéó cúir aní cometarí aob; no comatéb bu comíurí taríreó aob in t-aicnéó; no comatéb bu fencúir aob in ní cometarí aob.

Ar íre ríré n aílce inríeín fíurí aríatícheírlí bíteírlí in bíteírlí, ríon in díceatáil, no ríre n-aílce, .i. “díceatáil fáileó,” coirímac o ríecht

¹ *Thread of poetry*, ríuainemáin fáí, i.e. whoever was the poet that first linked the judgments together in one consecutive poem, they lived down to the time of St. Patrick, to whom they were exhibited. In C. 764, the reading is no Scíp h́e fáilíó do ríat dícheatáil ríó bíteá co no maríurctarí co tarírenta do Rátríac, i.e. or whoever was the poet that put the judgments into poetry, they lived until exhibited to Patrick.

The same copy adds at the end of this article, díceatáil fáilíó .i. no coméó ríonó in aobul cantain do ríatírlí ná fáilíó i leacab, i.e. ‘Dícheatáil fílidh,’ i.e. the great recital preserved it which the poets inscribed on flagstones.

Compare this statement with what Giraldus Cambrensis says of ancient Irish history: “sed forte in aliquá materiá inscripta, lapidea scilicet vel lateritiá (sicut de

Cluaisi,' i.e. 'clo-fhesa,' i.e. *the receptacle* of the knowledge which the master con- **INTRODUC-**
veys to another; 'Cluaisi,' i.e. in the ear of the disciple; 'Cluaisi,' i.e. 'Cluinain,' **TION.**
i.e. this is 'Clufia,' or this is hearing for another.

The composition of poets, i.e. what is preserved here is the composition of the poets (i.e. in inscriptions,^a i.e. Fergus the poet, and Dubhthach Macus Lughair, ^a*Ir. on* are here alluded to), i.e. by Ross, a doctor of the Berla Feini, and by Dubhthach, *Flagstones.* a doctor of literature, and by Fergus, a doctor of poetry. This is called Sencus, &c., i.e. the great lawful recital which the poets had—i.e. Ross and Dubhthach and Fergus—is what is called Sencus; or they preserved the Sencus; or whoever was the poet that connected it by a thread of poetry¹ before Patrick, it lived until it was exhibited to Patrick. The preserving shrine in this case is the poetry with what is preserved in it; or the preserving shrine is the poetry, and the Sencus is what is preserved therein.

Addition from the law of the letter,² i.e. from the patriarchal law and the New Testament, i.e. addition to it from the canon, i.e. increase, i.e. it was added to from the rules preserved in the written law, i.e. it was harmonized with the word of God, which is written, i.e. the canon, i.e. it was soon corrected by the just rules of the letter, which these three had, viz., Patrick and Benen and Cairnech, i.e. the over-severity of the law was taken from it, i.e. "an eye for an eye;" and its defects were supplied and its crudities were removed. The preserving shrine is the letter which is preserved in it; or, the preserving shrine is the letter, and the Sencus is what is preserved in it. The right of the church from the people, and of the people from the church, is called Sencus; or, they preserved the Sencus.

Strength by the law of nature, i.e. to turn to strength what is in the first four matters before mentioned, i.e. before "strength by the law of nature," i.e. such part of *the law of nature*, from which the Pagans passed their judgments, as did not or could not agree with the word of God, is what was taken from the Sencus, i.e. to return mightily the knowledge which was preserved therein with an increase of it according to the rules of the nature of men; or, to change its strength mightily according to the rules of the nature of Adam, by Laeghaire, and Corc, and Daire, for the balancing of crimes was the thing dictated, according to the nature of Adam. And this is what is called Sencus; or, it is it that preserved the Sencus. The preserving shrine³ is nature and what is preserved in it; or, the preserving shrine is nature; or, the Sencus is what is preserved in it.

For these are the three rocks by which the judgments of the world are supported, i.e. the composition, &c., or the three rocks are "the composition of the poets," "addition from the written law," "strength from the law

"arte musica legitur ante diluvium) inventa istorum memoria, fuerat reservata." See Ann. 4 Mast., ed. J. O'D. A.M. 2242, note b.

Addition from the law of the letter.—There seems to be a defect in the text here. It should probably be "increase and diminution from the written law." The allusion is to what Patrick added to the Pagan Irish laws from the Gospel, and what he removed of the over-severity of the Mosaic law—an eye for an eye, &c.—which the old Irish are said to have learned from Cai Cainbhrethach. Patrick purged the Irish laws of the severities of the law of Moses, as well as of Pagan Irish superstitions, and reduced them to harmony with the Gospel of Christ.

³ *Preserving shrine.*—Concun is original, but it is wrong.

of nature," i.e. besides the Sencus, i.e. for these are the immovable rocks by which **INTRODUC-**
is sustained the judgment which is passed on the inhabitants of the world; and the **TION.**
world is put here for its inhabitants, as that which contains for that which is
contained; and the force of the "for" here is, because we have mentioned before
"the composition of poets, the increase from the written law, &c.;" i.e. or these
which I have mentioned are the three immovable rocks which cannot be removed
in Erin, and on which are supported all the judgments of the world; or else, these
above mentioned are the three perfect rocks on which the judgments of all the
world are sustained, i.e. poet, letter, and nature.

In it were established *laws for* king and vassal,
queen and subject,^a chief and dependent, wealthy and ^{aIr. non-queen.}
poor, prosperous and unprosperous.

In it was established the 'dire'-fine of each one
according to his dignity; for the world was at an
equality until the Sencus Mor was established.

In the Sencus was established equal 'dire'-fine for
a king, and a bishop, and the head of the written law,
and the chief poet who composes extemporaneously,
and for the brewy, who is paid 'dire' for his hundreds,
and who has the ever-full caldron and his lawful
wealth.

In the Sencus Mor it was provided that good
should not be assigned to bad, nor bad to good.

In the Sencus Mor were promulgated the four
laws:—the law of fosterage, the law relating to free
tenants, and the law relating to base tenants, the
law of social relationship; *also* the binding of all by
verbal contract, for the world would be in a state of
confusion if verbal contracts were not binding.

In it were established, i.e. in the Sencus Mor were established. King,
'right,' from the word 'regendo,' by governing; or, from the word 'rectitudine,' by
rectitude. Vassal, i.e. he for whom it is proper to pay debts, i.e. to pay debts for
the King, i.e. the free tenant and the base tenant, and the laity in general; i.e.
it is not the vassal of the inferior grades that is mentioned here; i.e. the vassal
(*'aithech'*) is so called, because the debts of his kinsman were visited upon him.
Queen, i.e. this is her own proper name, i.e. a first wife of equal family, i.e. the
wife of the king of Erin, i.e. a woman who is fit for a king. Subject (*'Amhri-*

INTRODUC- tualtaí, conaí cónaí do ruz [aéir ír d'aitheá ar cónaí], a taitmeá ar
TION. coir. Saor, .i. gnaí pláta. Dáor, .i. gnaí peime. Saor ocuī dáor, .i.
O'D. 16. cinnteá ar ecinneteá rin ar na uile daine; Senchur Mór. Sothceóach,
C. 766. .i. rocoíat, .i. rothbiaoach, .i. roaíó do biaíó do fagbaí ar conaí, .i. coí
 cibum, .i. biaíó [ír] in beíla, amuī arberar "coíuáó na n-iníle."
 Dothceóach, .i. doaíó do biaíó do fagbaí ar conaí, .i. teógar í mbiaíó
 doctacáó aice. Sona, .i. roana aice í eis, no í clainn. Dónaí, .i. doana
 aice in tochuī í eis, no cin clainn; uair do gabar in faser roceóac
 dobiaíach rona; ocuī do gabar in faser doctceóac dobiaíac, dona. Do
 gabar imuīro in faser doctceóac dobiaíac dona; ocuī do gabar in dáor
 robiaíac roceóach rona; mar faser do dainib faser roctceóach rona;
 in ar meíra do dainib dofer doctceóac dona.

Ír anó ro aileáó uíre caich ro miaí, .i. ír anó ro heí-
 luáíóe enecclann do cach ro uairlíóeáí, .i. ro aileáí, ocuī iníruacur,
 ocuī rona. Ar ro buí in bíé uile í cutruma, .i. ar ro buí in bíé
 uile í cutruma aneolair no iníruáí co táiníc cair moí na ren, .i. "laim
 í laim, ocuī coir í coir;" no ceir caich amuī a neir, .i. cin ír coíruí
 creíme; no í cutruma eirí, .i. ceir caich amuī a neir; no í cutruma
 aní; no í é aneolur do buí anó, ceir cáí aíuáí a neir, .i. í cutruma
 enecclainn d'írel ocuī d'uaráí; no í cutruma éreíme. Ír é cur in ar
 anó uair aóruíruíruí rómáin, "uiri caich ro miaí," .i. ar ro buí
 lué in beíla, .i. na h-Éirenn, hí cutruma, conaí fetaíar a tceíro; ar no
 tabaíra enecclann do cach co táiníc a tabaíre í renáir, .i. aileáí, ocuī
 iníruacur, ocuī rona. No dona, ro buí cutruma ac lué in beíla neir
 ocuī ceir, .i. neir na curuí ocuī ceir na ruz ocuī na íleáí, ocuī na
 mbíruáí, .i. in comeneclainn doib co táiníc a tabaíre í renáir,
 "enecclann do cach ro tochar."

Ír a Senchur Mór, .i. ar a lín d'íreáib Éirenn ro buí ocaí donam,
 ocuī ní hí Senchur bec fíruáíleí, .i. ro heíluáíre. Comuíre do ruz
 ocuī eírcop, .i. comeneclann do ruz tuath ocuī d'írcop, .i. eclairí ruz
 tuat, ocuī pennat d'imáíreáíro do. Éírcop, .i. co comáíra no cen co-
 maráíra.

Áíse nechta líre, .i. don ógac 'ca mbíó uíruáí na líre, no fí-
 oíse co hós uíruáíó na líre, .i. fíre léiginn eclairí ruz tuat.

Suaí íleáí, .i. in fíle íleí d'a fíruáíruáíro no d'a fíruáíruáíro ímaí
 a fíreíra (.i. do fíruáíruáíra a fíreíra) co n'íreáíro rúno can fíruáíre, .i.
 cen ímaíruáíro, in collam íleáí íar na uíruáíro áí ruz tuath.

¹The Irish for the words in this parenthesis is written in the margin of the manu-
 script.

² *Senchus Bec*.—Here the commentator clearly contradistinguishes the 'Senchus
 Mor' from the 'Senchus Bec;' compare with note at page 34, *supra*.

³ *Territories*.—See O'Flaherty's *West Connaught*, pp. 1-3, where he says that the
 territory of West Connaught, or Uí Briuin Seola was conterminous with the
 diocese of Annaghdown.

gan'), i.e. 'amh,' a negative, i.e. that she is not fit for a king, but only for a vassal, and that it is right for him to divorce her. Chief, i.e. of the chieftain grade. Dependent, i.e. of the inferior grades ('Saer,' and 'daer,' i.e. certain, for uncertain, are applied to all men in the Sencus Mor.)¹ Wealthy ('Sothcedach'), i.e. well supporting, i.e. food supplying, i.e. it is easy for him to get food on a journey, i.e. 'coth,' means food in the *Bérla-Feini*, i.e. 'cibus,' as it is used in 'cothughadh na n-indile' (support of the cattle). Poor ('Dothcedach'), i.e. he has a difficulty in getting food on a journey, i.e. houses in which he has a difficulty. Prosperous ('Sona'), i.e. 'so-ana,' i.e. he has a goodly wealth in his house, or in children. Unprosperous ('Donai'), i.e. 'do ana,' i.e. he has no goodly wealth in his house, or no children; for we find *such examples as* "The free, wealthy, hospitable, prosperous person;" and we find "The unfree, indigent, inhospitable, unprosperous person." We find also "The free, indigent, inhospitable person;" and we find "The unfree, inhospitable, wealthy, prosperous person." The best of men is the free, wealthy, prosperous person; the worst of men is the indigent, unprosperous, unfree man.

INTRODUC-
TION.

In it was established the 'dire'-fine of each according to his dignity, i.e. it is in it was promulgated honor-price for each person according to his dignity, i.e. according to his desert, and worth, and purity. For all the world was at an equality, i.e. for all the world was at an equality of ignorance or injustice until the great 'caa,' (or law) of the seniors, came to be established, i.e. "hand for a hand, foot for a foot;" or, each person's right was according to his might, i.e. *men were* without the knowledge of the true law of religion; or, at an equality of 'eric'-fine, i.e. the right of each person being according to his might; or, at an equality of ignorance, or the ignorance which prevailed was the right of each one according to his might, i.e. equality of honor-price to low and high; or, at an equality of irreligion. The force of the "for" is, because, we said before, "the 'dire'-fine of each person is according to his dignity," i.e. because the people of the world, i.e. of Erin, were at an equality, so as not to know the three things; for *the same* honor-price had been given to all until it came to be given according to the Sencus, *which regulated it* by desert, and worth, and purity. Or, might and right were at an equality with the people of the world, i.e. the might of the champions and the right of kings and of the poets, and of the brewys, i.e. equal honor-price had been given to them until honor-price came to be given according to the Sencus to each person in proportion to his wealth.

In the Sencus Mor, &c., i.e. *it was so called* from the great number of the men of Erin who were at the making of it, and it was not in the Sencus Bec.² It was established, i.e. was promulgated. Equal 'dire'-fine for a king and a bishop, i.e. equal honor-price to the king of territories and the bishop, i.e. of the church of a king of territories;³ but the bishop has penance as excess. Bishop, i.e. with a sign or without a sign.

The head of the written law, i.e. the chief professor who has the just rule of the letter, or a man who perfectly explains the just rules of the letter, i.e. the lector of the church of the king of territories.

The chief poet, i.e. the learned poet who explains or exhibits the great extent of his knowledge (i.e. who tests his knowledge) by composing a quatrain without thinking, i.e. without studying, i.e. the 'ollamh'-poet *did this* after his appointment by the king of territories.

INTRODUC-
TION.

Ἰνδοι ἰφ το cenṑaib colla tall, co rinnṑo rlonṑoṑo tṑit beoṑ.
Ocuṑ ἰφ amlarṑ do nṑtheṑ rṑn;—.i. in tan adṑro in rṑlo in duine
anall ina doṑum, no in tadubṑ, do gṑro comṑac do roceṑair do
cenṑaib a cnama, no a menman cen rṑrutain, ocuṑ ἰφ imale no
canarṑ ocuṑ do gṑro. Ocuṑ ἰφ iar nuarṑaṑṑaire in rṑn; ocuṑ nṑ
amlarṑ rṑn do bui rṑa Paṑraic, aṑṑ do beṑeo in rṑle auṑlano
rṑrṑ in colainn no rṑrṑ in cenṑ, ocuṑ rṑo rinnarṑ a ainm ocuṑ ainm
a athar ocuṑ a mathar, ocuṑ do rinnarṑ caṑ anṑṑ do cuṑṑṑea
ṑuice, co [cenṑ] nomairṑe do vala no tṑi; ocuṑ ἰφ Teinnm laega,
no ἰφ Imuṑ Foṑoṑṑa ἰṑn, ar ἰφ inarṑ nṑ do rṑallṑṑṑea tṑeoṑa;
ocuṑ ba rṑam imoṑṑo aṑṑail do gṑṑṑea ceṑṑar de, .i. rṑam cinel
ṑuṑbaṑṑ do gṑṑṑea oc ceṑṑar de.

C. 767.

Ro inṑarṑ Paṑraic imoṑṑo an tṑeoṑe rṑ o narṑ rṑleoib, in
tan rṑo cṑetṑet, uair rṑob anṑoan, ar nṑ denṑa Teinnm laega,
na Imuṑ Foṑoṑṑa, gṑn uṑbaṑṑ do deib roal ocaib. Ḥi heo tin
rṑoṑaib acu iar rṑn nṑ oca mbet uṑbaṑṑ do diaṑal, uair rṑob
roan [ina ceṑo]. Ocuṑ rṑo rṑaib acu iar rṑn [ṑicetar do cenṑaib,
ar ἰφ rṑoṑṑarṑ rṑoṑ ocuṑ rṑuṑṑṑṑaṑa rṑoṑṑa rṑn rṑo leceṑ do narṑ
rṑleoib; ocuṑ] gṑnelairṑe rṑeṑ n-ṑṑenn, aṑṑi caṑ aṑṑeoail,
ocuṑ duilṑ rṑuimṑi, ocuṑ duile rṑea, ocuṑ celugarṑ co larṑib, .i.
rṑeṑṑ caecat la hollamain, ocuṑ tṑi caecat co leṑ la hanṑuṑṑ,
ocṑmoṑat la clṑ, rṑṑca la cana, caeca la doṑ, ceṑṑarṑa la mac-

¹ *The poet used to place his staff.*—An example of this kind of poetical inspiration is given in Cormac's Glossary, in voce *Coire Brecaín*, where the blind poet, Lughaidh Dall, is introduced as discovering the name of a certain lap-dog by poetical inspiration. The blind poet came to the estuary of Inbher Bece, near Bangor, and his attendants finding the bare skull of a small animal upon the strand, asked the poet, whose skull it was. He desired them to place the extremity of his wand upon the skull, which being done, he said:

"The tempestuous waters, the waters of the vortex
"Destroyed Brecaín: this is the skull of Brecaín's lap-dog,
"And but little of greatness here remains,
"For Brecaín and his people were drowned in the vortex."

² *A minute.*—*De* is in the original, but it is incorrect—it should be *cenṑ*; the right reading is inserted from Cormac's Glossary, voce *imbar foṑoṑṑa*.

³ *Two or three.*—In C., 767, the reading is, co de unṑṑ uel doṑoṑum uel tṑum plṑṑ minṑṑṑe, i.e. for a minute or two or three, more or less. C., 768-9, gives here an instance of the kind of poetical incantation called *Teinnm Laegha*, as performed by the celebrated Finn mac Cumhaill. In Cormac's Glossary, voce *imbar foṑoṑṑa*, the text is much better, thus, "co cenṑ nomairṑe no a do no a tṑi," i.e. to the end of a minute or two or three. In the latter work, the manner of performing the *Imbas*

At this day it is by the ends of his bones *he effects it*, and he discovers the name by this means. And the way in which it is done is this:—When the poet sees the person or thing before him, he makes a verse at once with the ends of his fingers, or in his mind without studying, and he composes and repeats at the same time. And this is after *the reception of* the New Testament; but this is not the way it was *done* before Patrick's time, but the poet placed his staff¹ upon the person's body or upon his head, and found out his name, and the name of his father and mother, and discovered every unknown thing that was proposed to him, in a minute² or two or three;³ and this is *Teinm Laegha*, or *Imus Forosna*, for the same thing used to be revealed by means of them; but they were performed after a different manner, i.e. a different kind of offering was made at each.

INTRODUC-
TION.

But Patrick abolished these three things among the poets when they believed, as they were profane rites, for the *Teinm Laegha* and *Imus Forosna* could not be performed by them without offering to idol gods. He did not leave them after this any rite in which offering should be made to the devil, for their profession was pure. And he left them after this extemporaneous recital, because it was acquired through great knowledge and application; and *also the registering of* the genealogies of the men of Erin, and the artistic rules of poetry, and the *Duili sloinnté*, and *Duili fedha*, and story-telling with lays, viz., the *Ollamh* with his seven times fifty *stories*, the *Anruth* with his thrice fifty and half fifty, the *Cli* with his eighty, the *Cana* with his sixty, the *Dos* with his fifty, the *Mac-fuirmidh* with his forty, the *Fochluc* with his thirty, the *Driscac* with his

forosna is described thus:—"The poet discovers through it whatever he likes or desires to reveal. This is the way in which it is done: the poet chews a bit of the flesh of a red pig, or of a dog, or cat, and he conveys it afterwards to the flag behind the door, and pronounces an incantation on it, and offers it to idol gods, and he then invokes his idols; and if he obtains not his desire on the day following, he pronounces incantations over both his palms, and invokes again unto him his idol gods, in order that his sleep may not be interrupted; and he lays his two palms on his two cheeks, and falls asleep; and he is watched, in order that no one may interrupt or disturb him, until every thing about which he is engaged is revealed to him, viz., in a minute or two or three, or as long as he was supposed to be at the offering; and therefore it is called '*Imbas*,' i.e. '*di bois uimme*,' i.e. his two palms upon him, i.e. one palm over and the other hither on his cheeks.

"St. Patrick abolished this, and the *Teinm Laeghdha*, and he adjudged that whoever would practise them should have neither heaven nor earth, because it was renouncing baptism."

INTRO-
DUCTION.
—
fuirimis, triá la foéluc, ríde la thíruc, deé rceoil ac in tamuin,
reét rceoil oc in oblaíne. Do prumrcela ocuf do forcela ano
rin. 1r iat imorpo prumrcel inoirer ano, .i. togla, ocuf tana,
ocuf toémarca, catá, ocuf urta, ocuf irgala, fante, ocuf fera,
ocuf forbára, eétra, ocuf aréda, ocuf airgne.

1r iat na tana, .i. Tain bo Cuailgne, ocuf Tain bo Regamain,
ocuf Tain bo Flodaf, Tain bo Daratara, Tain bo Brait, 7rl. 1r
iat na togla, .i. Trecairte tige Durnatara, ocuf rmutgal tige
Dumach, Togail tige Neétain, ocuf Druirone daderg, ocuf Daóc.

1r iat na Toémarca, .i. Toémarc Merobí, Toémarc Etaine,
Toémarc Eimíre, Toémarc Sarobe, ingine Seirimo; Toémarc
Cúibe, Toémarc Fíter ocuf Dairíne, da ingin Tuathail, 7rl.

1r iat na catá, .i. cat Muíge 1ta, ría Partolon, ocuf catá
Heimíre re Fomoréarib, ocuf cat Tailten, re Cianarib Míleó,
ocuf da cat Muíge Tuíre, 7rl.

Ocuf breithemnuí ríreón a coruf a ceíre, amíal ro gab: “ar
a éet ar a clair ar a cor.” Ro facarib inrin oc na ríleorib;
ocuf a dubairt Patraic naé catu porpogain doib a n-Eimín in
tan do gíur a ceirí remeíreíreí da tabairt doib íarum, ar ír
ferrí an ro gabat olóar an ro éreíreí.

Ocuf do brúgar doíreíreí ceíreí, .i. cin díabal toégar, ocuf ní
aca bír in coíre anríre, .i. ata brúgar ír ferrí nar in ferrí, .i. in
brúgar oc ambí in coíre anríre, .i. íca n-éimíníreí ceíre ímíre, .i. in
brúgar leítech, .i. da cet do cat éimíre íca, cinmóíre coín ocuf cata, ocuf
da cet ferrí í mbeíreíreí mógar íer, ocuf ír éiríreí doíreíreí.

Oca mbí caíre anríre, .i. aice íeíre bír in coíre ír ríuchur por a
gabíreí, no ar a neíreíreíreí a mbíreí coíre do cach, .i. ír éíreí in brú-
gar leítech. Co na éhocur techíre, .i. co na éocur éligíreí .i. muc
ocuf cupu ocuf reíreíreíreí ano rín oc in brúgaríreí ro comáir in caíre, na

¹ *Cuailgne*.—The Carlingford Mountains is the locality here indicated. Many copies of this story are still extant. The cattle-spoil was taken in a ten years' war between Connaught and Ulster in the first century. Copies of most of the other stories referred to also still exist in the libraries of Trinity College, Dublin, and the Royal Irish Academy.

² *Dachoc*.—The stories of the demolition of the forts of Daderg and Dachoc are still extant. The locality of the former is Boher-na-Breena, on the Dodder, about six miles from Dublin, and of the latter, Breen-more in Westmeath, near the Shannon, and about six miles from Athlone.

³ *Tuathal*.—Most of the stories here referred to are still extant.

⁴ *Magh Tuíre*.—The stories here referred to are all extant.

⁵ *If it has been sung* (aríre cet).—The words in the text occur in H. 3, 18, 239, a (C. 445), from which it appears that land having been walled or trenched by a person, or the possession of it attributed to him by the poets in their songs, was legal evidence of his title. The following is the translation of gloss on the words

twenty, the Taman with his ten stories, *and* the Ollaire, with his seven stories. These were the chief stories and the minor stories. The chief stories which they repeated, treated of demolitions, cattle-spoils, courtships, battles, killings, combats, elopements, feasts, encampments, adventures, tragedies, and plunderings.

The *stories* of cattle-spoils are the cattle-spoil of Cuailgue,¹ and the cattle-spoil of Regamuin, and the cattle-spoil of Flidas, the cattle-spoil of Dartadha, the cattle-spoil of Fraich, &c. The *stories* of demolitions are the threefold assault on the house of Buradach, and the burning of the house of Dumhach, the demolition of the house of Nechtain, and the demolition of the fort of Derg, and of the fort of Dachoc.²

These are the *stories* of courtships:—the courtship of Medhbh, the courtship of Etain, the courtship of Emir, the courtship of Sadhbh, daughter of Seiscinne; the courtship of Ailbhe, the courtship of Fithir and Dairinn, two daughters of Tuathal,³ &c.

These are the stories of battles:—the battle of Magh Ithe, by Partholan, and the battles of Neimhidh with the Fomorachs, and the battle of Tailltin, by the sons of Milidh, and the two battles of Magh Tuire,⁴ &c.

And *he left them also* just judgment in right of their profession, as we find:—"If it has been sung,⁵ if he has trenched, if he has walled." All these things were left to the poets; and Patrick told them to resign whatever honour they received in Erin when they performed these three *rites*, for that what they received *in lieu of them* was better than what they abandoned.

And for the brewy who is paid 'dire' for his hundreds, i.e. he that is without double wealth, and it is not he that has the ever-full caldron, i.e. there is a brewy who is better than this man, i.e. the brewy who has the ever-full caldron, i.e. he by whom one hundred beds are kept, i.e. the brewy-'lethech,' i.e. he has two hundred of each kind of cattle, except dogs and cats, and two hundred men in the condition of workmen, and it is in right of these he is paid 'dire.'

Who has the ever-full caldron,⁶ i.e. it is he who has the caldron which truly boils on its hooks, or out of which their proper shares of food are cut for all persons, i.e. he is the brewy-'lethech.' And his lawful wealth, i.e. the brewy having his lawful wealth, i.e. a pig, a sheep, and a ploughing ox for the use of the caldron, *and* the

αγα cet:—"If it has been sung, i.e. during the time of six persons (six generations), i.e. if it has been sung to him through the composition of a poet, by parties who knew equally well with himself."

⁶ The *ever-full caldron*.—The 'coire ansic,' ever-full caldron, is referred to in the story of the Battle of Magh Rath, in the publications of the Irish Archaeological Society, p. 51.

INTRODUC-
TION.

INTRODUCTION. — **O'D. 17** — **CU** **DE** **CAIRN**, **OCUR** **NA** **CU** **BHUI** [CAIRN], **OCUR** **NA** **CU** **BE** **CAIRN**. **NO** **CO** **NA** **TO** **TECHTA**, .i. **AR** **N-ARCAIR** **CU** **HAIGE** **BHUI** **AN**, **A** **DAIR** **NO** **A** **BOIN**, **CO** **NA** **TIME** **CU** **RAIL** **NO** **CAIRN**.

‘Cio ar mbuio cu haige nama do be’ an? Fhuil ní teige leo-
ram dam no tarcur tar da fep decc.

‘Cio in ní in coire aineic?

C. 771. **HM.** **CAIR** **OLGAR** **DO** **BE** **FOR** **TIME** **DO** **GRER** **AR** **CNO** **CÁ** **TARCUR** **DO** **DAIR**, .i. **CAIR** **ANAI**, in ní do bepar inn do aineic
ar in-oir, **OCUR** **LEGAR** in **CÁ** **CAIR** **OLCEN**; **AR** **CIA** **BE** **A** **MIR**
ANORAM **CO** **CU** **DAM**, ní **CONRAGA** **CAIR** (no **A** **MUGA**), **OCUR** ní
ROGABAR **AN** **DO** **BHUI** **Á** **DAIR** **NA** **DAIR**, **CONO** **AR** **NO** **GABAR**
A **DAIR** **COIR** **DO** **CACH**; **ANAI** **NO** **GAB** **LARAC** **DO** **RUG**, **OCUR** **EPPOC**, **OCUR**
RUI; **COLPRA** **OC** **TIGERNA**, **CUNN** **ARAC**, **LEP** **RUGA**, **CPROICET** **PREA-**
BRAET **RUG**, **NO** **TANAI** **ARÉNNIS** [RUG] **GR**. **HO**, **ANRICE**, .i. **AN**,
RODUL; **CONAC** **RICEUR**, **CONACH** **CAIR**, **Á** **MA** **PLUCH** **DO** **GRER**.
HO **ANRICE**, .i. **CONA** **PCUICHTER** **DA** **GABLAIB**. **HO** **ANAI**, .i.
CIA **BE** **CO** **FORA** **AN**, ní **LEGEND** **CO** **CU** **A** **GRAC** **COMAR**.

1 **R** **A** **SENCHAR** **MAR** **CONAMUR**, .i. **1** **R** **A** **SENCHAR** **MOR** **NO** **CANAIMRIGED**,
no **NO** **COTAIMRIGED**. **AR** **NA** **RUCCHA** **MAIR** **DO** **ULCC**, .i. **AR** **NA** **RUCCHA**
MAIR, .i. **ENECLANN** **MOR** **CON** **CU** **OLIGER** **ENECLANN** **BEG**; **NO** **MAIR** **ENECLANN**
DO **ULC** **CON** **CU** **NA** **OLIGED** **ENECLANN**; **NO** **CU** **MOIR** **DO** **PERYAN** **DEPSEIL**.
OCUR **OLC** **DO** **MAIR**, .i. **ENECLANN** **BEG** **CON** **CU** **OLIGER** **ENECLANN** **MOR**; **NO**
OLC **BE** **CÁ** **ENECLANN** **DO** **MAIR**, **CON** **CU** **OLIGER** **ENECLANN**; .i. **UT** **EP**, “**AR** **1**
R **NO** **GRIMAIR** **MIR** **DAIR** **DAIR**,” **CIO** **CONO** **AR** **NAB** **NO** **GRIMAIR** **NO** **MER-**
EMNAIGTER **DAIR** **FOR** **ARAIL** **CON** **INNUR** **RIN**.

1 **R** **A** **SENCHAR** **MAR** **NO** **ARLECHA**, .i. **1** **R** **A** **SENCHAR** **MAR** **NO** **HEP-**
ALUARE **NA** **CEIR** **RUAGLA** **RO**:—**CAIR** **IAIR**, .i. **RUAGAIL** **NA** **IAIR** **DAIR**
DO **BERUR** **LEIR** **LENUM**. **CAIR** **PARPAR**, .i. **RUAGAIL** in **PARPA** **PAR**.
CAIR **ARIL**, .i. **RUAGAIL** **UCA** **CEIR** **INN** **DAIR**. **CAIR** **LANAMNA**
TECHTA, .i. **RUAGAIL** in **LANAMNA** **OLIGED**, .i. **NO** **TECHTA** **CIA** **NO** **BUI**.
C. 771. **AR** **DO** **CAIR** **HI** **CONUR** **BE**, .i. in **CAIR** **DO** **LEPAR** [no **CAIR** **BERCNA**]

¹ *Meat*.—He should have three kinds of meat raw, three kinds always boiled, and
three living animals of different kinds fit to be killed.

² *Haunch for the king*.—See the account of the different joints served in the
banqueting hall at Tara, in Petrie's *Antiquities of Tara Hill*, p. 199. For some
legendary notices of the ‘caire ainsic,’ see *Fledh Dtin na ngedh*, in the *Battle of Magh*
Rath, p. 51. In C. 771, a somewhat similar account is given of this caldron:—
CAIR **AR**, .i. **CAIR** **AR** **AN** **DO** **BERUR** **INN** **ULC**, **OCUR** **NO** **TEIR** **MUR** **AN**,
CIA **BE** **CO** **CEN** **MBLADNA** **INN**, **LA** **RIR** in **CU** **IR** **CAIR**, i.e. ‘caire ainsic,’ i.e. it
disgorges or returns back from it all that “is put into it, and no waste is caused,
though “it (*the food*) should remain in it to the end of a year, on account of the
truth of “the person whose caldron it is.” See also C. 1554.

three *kinds* of raw meat, the three *kinds* of boiled meat, and the three *kinds* of live meat.¹ Or it is with its legitimate wealth, i.e. that three boiled joints may always be in it, i.e. of the ox or the cow, with the accompaniments of fat or lean. INTRODUC-
TION.
—

Why should it be three joints only that ought to be in it? Because there never goes to be *entertained* by them a party or company exceeding twelve men.

What is the ever-full caldron? Answer. A caldron which should be always kept on the fire for every party that should arrive, i.e. the ever-full caldron, i.e. that which returns in a perfect state whatever is put into it, while every other caldron would dissolve it; for although the share of food sufficient for a company should remain in it till their arrival, it would neither increase (nor be wasted), and there would not be more found boiled than what would be sufficient for the company, and his own proper kind of food is got out of it for each person: as, for example, the haunch for the king,² bishop, and literary doctor; a leg for the young chief, the heads for the charioteers, a steak for a queen, a 'croichet' for a king opposed in his government, or a tanist of a monarch, &c. Or, 'annsic,' i.e. 'an,' a negative; it is not 'siccus,' dry, but always wet. Or, 'anscuthe,' i.e. that which is not removed off its hooks. Or, 'anaisic,' i.e. though long it (*the meat*) should be there, it does not dissolve until the class of persons for whom it is intended arrive.

In the Sencus it was provided, i.e. it is in the Sencus it was fixed or settled. That good should not be assigned to bad, i.e. that good should not be given, i.e. that a large honor-price should not be given to the person to whom only small honor-price is due; or a good honor-price to a bad man, i.e. to a man to whom honor-price is not due; or a great 'dire'-fine, to an unimportant person. Nor bad to good, i.e. a small honor-price to the person to whom large honor-price is due; or every honor-price is evil³ to the good, i.e. to the person to whom honor-price is due; for example, "because it is according to his deeds God judges man," why then should it not be according to his deeds that one man should judge another in like manner.

In the Sencus Mor were promulgated *the four laws*, i.e. in the Sencus Mor were promulgated these four rules:—The law of fosterage, i.e. the rule of the price of fosterage which is given with the child. The law relating to free tenants, i.e. the rule of free stock. The law relating to base tenants, i.e. the rule of the choice of tenancy in the case of the base tenant. The law of social relationship, i.e. the rule of social relationship lawfully constituted, i.e. it was not lawful previously. The binding of all by verbal contract, i.e. the fifth book, or Cain Bécna, i.e. the binding of every one to the thing

³ Every honor-price is evil, i.e. if a good man, to whom honor-price is due, is killed, no 'eric'-fine can compensate for his death.

INTRODUC-
TION.

.i. arpad caih in in ni rure tuc tnebauir co coir o belanb, [.i.] coir sa rodonn co fir ocur tnebauir, .i. arpad air in neich fir a tabuir tnebauir co coir o belanb; no cuirar nee uao, [.i.] na ceitir tabarar; no cuirarim so caih oib irin coir ro la o belanb, .i. mac oc in aetir, na sa ceil oc na flaitib, in ben ac in fir. Arpo bui in bioth i mbailiuth man arparair, re. .i. ar roba cuir ba eload a ba, a maie, ar in mbie man tirta sa arpad i nech fir a tuc tnebauir co coir o belanb, no ro cuirar uao o belanb, in tabairt.

Atair teorpa aimirpa imbi bailetach in bith : re chuairt duinebar, tuarathlia cocta, fuarlucad coir mbel.

Atair teorpa aimirpa imbi bailetach in bith, .i. atair tri re rathaine inao eload a ba (.i. a maie), o neoch irin mbie, .i. atair teorpa hinbarar, no atair trire i naimirpaib, i mbi heload a maie o laet in bet. Ire trire elar uaoib in na tri aimirpaib, .i. a noaine, ocur a n-inoile, ocur a n-inorucur. Re chuairt duinebar, .i. baar eipilcin ar na rann hi cae uir na re, .i. cuairt re, .i. timcel re, .i. ahuil ro bui in Duire Connail, no in morclac muirire Parcolain, .i. ahuil gopta, no ahuil goirte ngabala, .i. oibar na noaine. Tuarath lia cocta .i. ir e cuar no tar in lia bir aca cocta; [no] torar lia, .i. lia, imac, ir e imac cocta .i. imbeith cocta, ir e torar in lia aro; no in cuar ninobid, no cocta bir aro, co coircent in ru iat; ut eir "bari flata of cae."

Fuarlucad coir mbel, .i. uatuarlucad in neich fir tucad tnebauir co coir o belanb, no cuirar nech uao, in tabairt .i. a rena ocur a nomaicir, cona bet, cipinour ponuarlaicther ar eicm.

Atair a tri noia icar, dechmarar, ocur prumici, ocur almarar, aragarar re cuairt duinebar, triathar cairre la ru ocur tuath, aragarar tuarathlia coctha.

Arpad caih in rochar ocur ina dochur argarar bailiuth in betha.

Acht na cuic cupu atair tathmechta la reime, cia ro naratar: coir moga cen a flait, coir manar cen aparar,

¹ *Destruction of the people.*—In O'D. 18, the reading is duinebar .i. oibar na noaine .i. in camlaet, in tnebuir, no in buire cunnall, i.e. 'Duinebadh,' i.e. the carrying off of the people, i.e. the dysentery (flava icteritis), or the Buidhe Chunnall.

² *Barr flatha os caih.*—This must have been the title or beginning of some tract, exemplifying the prerogatives of a king.

for which he has properly given security by word of mouth, i.e. the contract of two sensible adults with knowledge of *all the circumstances* and security, i.e. he is bound as to the thing for which he has properly given security by word of mouth; or, which one gives away, *such as* the four gifts; or, each party is to abide by the contract which he made by word of mouth, i.e. a boy with the foster-father, the two *kinds of* tenants with the chieftains, the wife with the husband. For the world would be in a state of confusion if *verbal contracts* were not binding, i.e. for it would happen that its worth, i.e. its goodness would depart from the world if a person was not bound to the thing for which he gave security properly by word of mouth, or that which he gave away by word of mouth, i.e. the gift.

INTRODUC-
TION.

There are three periods at which the world dies: the period of a plague, of a general war, of the dissolution of verbal contracts.

There are three periods at which the world dies, i.e. there are particular times in which its worth, (i.e. its goodness) departs from every one in the world, i.e. there are three periods, or three things in these times, in which their goodness departs from the people of the world. The three things which depart from them in these three times are their people, their cattle, and their worthiness. The period of a plague, i.e. destructive plague on the people in the course of the time, i.e. 'cuairt-re,' i.e. a circle of time, i.e. such as was the Buidhe Connaill, or the mortality of the people of Partholan, i.e. such as a famine, or 'goiste ngabhala,' i.e. destruction of the people.¹ General war ('tuarath lia cotha'), i.e. the *evil* omen or disgrace that prevails most in war; or, 'toradh lia,' i.e. 'lia,' much, i.e. much war, i.e. prevalence of war is the fruit that most exists in it; or it is a prognostic of illegality, or of war that exists, until the king checks them; for example, 'Barr fiatha os cach,'² i.e. the superiority of a chief over all.

The dissolution of verbal contracts, i.e. going back of the thing for which security was properly given by word of mouth, or of the gift which one has given away, i.e. denying it, or not acknowledging it, or setting it aside in any way whatsoever, as by force.

There are three things which are paid, *viz.*, tythes and first-fruits, and alms, which prevent the period of a plague, and the suspension of amity between a king and the country, and which also prevent the occurrence of a general war.

The binding of all to *their* good and bad contracts prevents the lawlessness of the world.

Except the five contracts which are dissolved by the Feini, even though they be perfected: the contract of a labourer without his chief, the contract of a monk without his abbot, the contract of the son

INTRODU-
TION.

copr meic beoathar cen athair noca, copr dhuitch no mipe, copr mna rech a ceili.

Olcena acruiter cuir bel amail adrodoat Odom in deirbdiubairt: acbach in bith uile ar aen uball.

Αατατ α τρι, .i. ερεβαιρε icur rin, no τρι ερναιε icur rin, .i. ιρ ιατ rin na τρι νεichi ac ic aen neich. Dech ma da, .i. co cinnuio. Ppimiri, .i. torach gabala cach nuatoirai, .i. cach cet laeg, ocur cae cet uan, ocur cae ni tuirmir ac neoch. Alm rana, .i. cin cinnuio, no almrana, .i. alim roni; no alio in doni on rron, ocur noco nruil cinnuio ar in almrann do reri oligib, ac ahuil arlaigref Dia a tabare. Uprairer pe cuairt uinebaio, .i. upraire rin co na bia baao eipilem ar na uannab, i cae uir na pe. Uinebaio, .i. ahuil gortai. Tpaethaio cairpe la ruz ocur tuaiti, .i. epenaitio no epentimarcan na tuat don ruz po rmaet cana no cairpe, ut ept "cach cno a cuinnpech." Apsair tuarathlia coetha, .i. aupraire conae e tuar no tar ιρ lia ann cocao o bet rin ano, .i. uicup na cat ocur no congai.

Αρεαο caich ina rochar ocur ina rochu, .i. cio icir va plan, cio icir va raeir, cio icir va rodonn no ruarraig cuir, ιρ rapraige. Rochar, .i. cor comloige. Dochu, .i. nach rochoio ar rinotar apaitio, .i. uubairtapa rera hi ocur ερεβαιρε. Apsair bailluith in beetha, .i. a upraire conae eladac a ba a maie, ap in bit i mbia rin.

Αcht na cuic cupu ata caith mecha la peine, .i. inge ar aet, ata aet lium ano; aet na cuic cuir caithmichei do reri in peinechar. Cia ronairceir iat irann lium ocur na cuir oligtecha romainn, .i. ar na huilib coruib ιρ caithmigeche, no petar do caithuich. Cia po naratair, uair noa caithmichei iatpao. Copr moza, .i. ruoir no penclerit, .i. uair. Cen a plaiti, .i. ar uir, .i. a plait tic po coruib. Copr manai, .i. uapmanai. Cen apai, .i. ar uir, .i. in tap tic po coruib. Copr meic beoathar, .i. in tathair tic po coruib, cio gori, cio ingori, cinmota in mac rapleicti. Cen athair, .i. do bet ar uir. Copr dhuitch, .i. co rat, .i. per oimuit. No mipe, .i. cen rath, .i. in ben mer. Copr mna rech a ceili, .i. in aualtata cen clainn, .i. acht cuic cupu po ceirp rera per ata corpe, .i. apcaitheir na cuir cuirp nech co corpe o beluib uile cena. Ocur ιρ e cuir in olcena, uair cuir oligtecha

¹ *Of any sensible adult of whom his fraud is known.*—The Irish for these words, in the original, occurs after copr comloige, but appears to have been misplaced.

² *Except the five contracts which are dissolved by the Feini.*—In the original copy there is the following in the margin opposite this paragraph:—Cuir oligtecha anuair, cuir in oligtecha po rir—"The foregoing are lawful contracts, those which follow are unlawful."

³ *Monk.*—The monk here referred to was not a monk in the strict sense of the word, but a tenant holding ecclesiastical lands under the abbot or bishop.

of a living father without the father, the contract of a fool or mad woman, the contract of a woman without her man.

In like manner are fixed the contract by word of mouth, as Adam was condemned for his red fraud: all the world died for the one apple.

There are three things, i.e. three individuals pay them, or three classes pay them, i.e. these are the three things which pay one thing. Tythes, i.e. with limitation. First-fruits, i.e. the first of the gathering of each new fruit, i.e. every first calf, and every first lamb, and every thing that is first born to a man. Alms, i.e. without limitation; or charity, i.e. 'ailim son,' I beseech prosperity, or he who gives it deserves prosperity; and there is no limitation of the alms according to law, but as God requires them to be given. Which prevent the period of a plague, i.e. they prevent that a plague or carrying off of the people should take its course. Plague, i.e. such as follows famine. The suspension of amity between a king and the country, i.e. the mighty subjugation, or the forcible reduction of the territories by the king under the sway of law or amity, as exemplified in "every head is corrective." Which prevent the occurrence of a general war, i.e. which prevent the existence of war from being the prevailing evil omen or disgrace, i.e. which remove the battles and the conflicts.

The binding of all to *their* good and bad contracts, i.e. whether between two exempt persons, or two free persons, or between two sensible adults the dispute should arise, contracts are binding. A good contract, i.e. a contract wherein full value is given. Bad contract, i.e. of any sensible adult of whom his fraud is known,¹ i.e. fraudulent concealment of the circumstances and of the security. Prevents the lawlessness of the world, i.e. it prevents its goodness from abandoning the world in which it exists.

Except the five contracts which are dissolved by the Feini,² i.e. 'inge' signifies except, I make an exception here; except the five contracts which are dissolved according to the Fenechus. Though they are perfected I consider them different from the lawful contracts mentioned before, i.e. *I rank them* among the general contracts which may be dissolved, or which may be set aside. Even though they be perfected, i.e. for they (*perfected contracts*) cannot be dissolved. The contract of a labourer, i.e. a 'fuidhir' or a 'senchleithe,' i.e. serfs. Without his chief, i.e. being present, i.e. his chief impugns the contract. The contract of a monk,³ i.e. a base⁴ tenant of ecclesiastical lands. Without his abbot, i.e. being present, i.e. the abbot impugns the contract. The contract of the son of a living father, i.e. the father opposes the contract, whether *the son* be obedient or disobedient, except *in the case of* the emancipated son. Without the father, i.e. being present. The contract of a fool, i.e., one who can do work, i.e. a male fool. Or mad woman, i.e. one who cannot do work, i.e. a female lunatic. The contract of a woman without her man, i.e. a concubine without children, i.e. except the five contracts which she makes independently of the man with whom she lives, and which are proper, i.e. the

INTRODUC-
TION.

Ir. Base
manach.

INTRODUC-
TION.
—
nomann. Amail arothar Am, .i. amail do no aithnighe Am
parcar ina tuairne co deimin. In deirbhoibairt, .i. deir cach nom
cad ninnolighe; no deir cach nom deolair. Adat in bith uile ar
aen uball, .i. do eirleat in bit uile ar in aen aball, ar an aen
don uball, no ar maen don aball imar gaburcar Eba eill, no imar
gaburcar eill Eba.

Adat ceitheora rabair tuaithe noda deiruithechar
i mbecair: ruz gabretach, eppcop cuirlebach, file diub-
arbach, aipe eirindraic nar oiget a mamu. Ni olegai-
ter doib dipe.

Adat ceitheora rabair tuaithe, .i. ceitri rapair iat, no co deir-
nat ro; no a ceitri no co deirnat ro ir in tuait na tuirneighe ro no na
deirleighe, .i. ceitri rapair iat, no ceitri tuirne. In ruz a let enecclann
erbur uara dia noerna mar dia tochar; uile imurro erbur on fileo
ocur on eppcop, dia do gniat mar dia tochar. Deiruithechar i mbe-
caib, .i. mbecair co mbir iur becaib de, .i. bec na pui iarra noenat rin;
no ir bec na neici tuar ara doib rin. Ruz gabretach, .i. for a ceiliu
beirer brata sua, cio im lu, cio im cleit, ir com mor do ni eirindraic
de. Eppcop cuirlebach, .i. i mbreir, .i. cuirlebach acae a gae
roi co hipe oc aolcar; no acae, a oic, no nirlighe; cuirleach in aae
in oic. File Diabairtach, .i. uirne eperach beirer diubairt aob
eirerach, .i. cuingir ni. Aipe eirindraic, .i. gnair flata, .i. aipe
uib do ni gair ocur bair, .i. ar ainnracar. Nar oiget a mamu—Ni
olegai doib dipe, .i. in diuib rin na comighe a moamgar no a
gnair oleighe, noca oleighe ge enecclann, .i. noca oleighe dipe enecclann
do co comlan in mama nooi.

O'D.20,21. [Dia mbe innracur ocur tochar cu mar do venum uib, ir
lan enecclann orru. Mar innracur cin tochar, ocur marth
do venum de, ar let enecclann in gnair ar gnair gabur. Mar
innracur ocur tochar cin marth do venum uib, ir rgnabull
nama orru. Mar tochar cin innracur nama, ocur marth do
venum de, ar let enecclann dono beor. Cio innracur dono cin
tochar, do beirer rgnabull aipe, uair dia bet tochar occa ni
torruir enecclann do muna dena marth de.

¹ *Ecc.*—This is an attempt to derive 'uball,' an apple, from 'eba eill,' Eve
corrupting.

² *Due to these.*—This text is fuller in C. 1180, and R.I.A. 85, 5, 48, b. Both
copies add here: for a king is bound to observe truth, a bishop is bound to observe
purity, every poet is bound to reject lies from his compositions, a chief is bound to
observe uprightness.

³ *Dec.*—This is a play on the word 'dae,' which has several meanings.

contracts which a person makes properly by word of mouth are likewise binding. **INTRODUC-**
 The force of the "in like manner" is, because the contracts before mentioned are **TION.**
 lawful. As Adam was condemned, i.e. as Adam was adjudged to be bound
 by his fraud indeed. For his red fraud, i.e. 'derg' means every thing bloody
 or unlawful; or, 'derg,' every bloody wicked thing. All the world died for
 the one apple, i.e. all the world became subject to death on account of the one
 apple, i.e. one of the apples of the tree; or for one 'abnll,' *apple*, on account
 of which 'Eba eill,' Eve contracted corruption, or 'eill Eba,' corruption
 seized on Eve.¹

There are four dignitaries of a territory who may
 be degraded : a false-judging king, a stumbling bishop,
 a fraudulent poet, an unworthy chieftain who does not
 fulfil his duties. 'Dire'-fine is not due to these.²

There are four dignitaries of a territory, i.e. they are four dignitaries
 until they commit these crimes; or, they are four dignitaries until they commit
 crimes in the territory which lowers or degrades them, i.e. they are four dignitaries
 or four mighty men. The king loses *only* half his honor-price if he does good with
 his property; but the poet and the bishop lose all, even though they do good with
 their property. Who may be degraded, i.e. so that they are among small
 people in consequence, i.e., small are they after committing these; or small are the
 things through which this happens to them. A false judging king, i.e. one
 who pronounces false sentences on his tenants, whether it be concerning a small
 thing or a large, it makes him equally unworthy. A stumbling bishop, i.e. in
 word, i.e. stumbling ('toaisledech,) *he places* his hand ('dae')³ et penem ('gae')
 low under him in committing adultery; or, his wickedness ('dae') lowers him; i.e. the
 man falls into evil ('dae'). A fraudulent poet, i.e. who demands an exorbitant
 or fraudulent reward for his composition. An unworthy chief, i.e. one of the
 chieftain grade, i.e. whichever of them commits theft or plunder loses his worthi-
 ness. Who does not fulfil his duties.—'Dire'-fine is not due to these,
 i.e. the person among them who does not fulfil his duty or his lawful engagements
 is not entitled to honor-price, i.e. there is not full honor-price in consequence of
 the duty which he does not perform.

If they have worthiness and property with which they do good,
 they have full honor-price because of them. If they have worthi-
 ness without property and do good, it is one-half the honor-price of
 the grade to which they have a claim. If they have worthiness and
 property and do not good with it, there shall be only one 'screpall'
 for them. If they have property only without worthiness, and that
 good be done with it, it insures half honor-price only. Should they
 have worthiness alone without property, one 'screpall' shall be given
 for it, and should a person have property it shall not increase his
 honor-price unless he do good with it.

Զըրեմնոս, օսը զըրառնայր, օսը զըրօրջիւ, օսը զըր-
աւիշը, օսը զըտերը, օսը զըտարարէւ, օսը զըրարներ,
օսը զըտըրը, օսը միօշու օսը միջը, օսը զըշուհ : Կօրեմն,
եւր Եւայր օսը տաւ, ա լէտ եւեւնո տիւր արքա զըրաւ
տիւ իրար ինտ իրար : յօնոնտ ին տօլլ Եւ իւլ Եւ տրը իւլ, օսը
նո տիւնն տիւ իրար զաւ յաւ յեւ Եւ իւլ Եւ տրը իւլ, օսը
տըրաւ տօրքո ա լէտ եւեւնո իրար զաւ տիւ օն տրը իւլ
աւաւ. Եւ տիւ եւ տիւնն ին լէտեւնո; օսը լաւ եւե-
ւնո ալտ իւլ ին, ու իւլ ինտ իրար : յօնոնն ին իւլ.

C. 1180. [Θια ποθεναισ γαιτ, no] γαιτ οιτθεσ α τῆς cach ηταισ, no α βετ
 απη το ητηρ, ουρ fell ουρ ρηγαλ ουρ ραινεταῖγε, α λαν εινε-
 ελσην οιδυρ υιμε cach ερηυιλ οιβ ρο εῳτωρ.

[illegible]

Δια ποθεν γιν, no fell πορ κορμω no κολλω, ριγαλ no
 νυμεταγε, no etech ναιμε, no αουτερυ no γρατωις Ευλιρ,
 τερνωρ α lan λος εινελ ιμπωρ πο cετοιν κυρ ικυτ, οκυ
 κυρo ρινnet na γραα Ευλιρ, οκυ ρο ροχut na γραα cεtna
 cιmmotha in τ Ερroc, ni ροιχιρθε αit αiblectεοιν; no cumaro
 epucc ωγι na ροιρεθ α γραο no α ωγι νορuθιρι; οκυ ρο ροιth
 epucc enreitche ρεitchi, .i. αιτηριζε αρ τηρι το ni ρεic.

¹ *Except the Bishop.*—As to difficulty of attaining former dignity there is the following *Canon Patricii*:—"Patricius Episcopus dicit. Qui sub gradu peccat "debet excommunicari quia magna est dignitas hujus nominis: tamen potest "redimere animam suam post penitentiam: ad priorem gradum venire difficile. "Necio an non. Deus scit."—*Canonum titulum*, lxvi. in Bibliotheca Cottoniana.

False judgment, and false witness, and false testimony, and fraudulent security, and fraudulent pledging, and false proof, and false information, and false character-giving, and bad word, and bad story, and lying in general, whether in the case of the church or the laity—every one of these deprives the man who is guilty of such of half his honor-price up to the third time, but it does not deprive him with regard to every one of them until the third time, and it takes away even this half honor-price from every one from the third time out. And he may lose this half honor-price by a different person ; and he thus loses full honor-price with respect to the latter person, or with respect to the person against whom he had committed the first injury.

INTRODUC-
TION.

Theft, or eating stolen *food* in the house of one of any grade, or having *stolen food* in it constantly, and treachery and fratricide, and secret murder—each of these deprives a person of his full honor-price at once.

Refusing to give food, and burning, and betraying, and violating, and wounding with a weapon, and committing theft in another territory, or having knowledge of its division *among the thieves*, or of the way it was obtained, or of its having been received from another territory—every one of these acts deprives a person in every instance of half his honor-price until it is committed the third time. But the full honor-price is taken away from the third time out, except among the grades of the church. If they commit it, it takes away their full honor-price from them at once until they pay '*eric'-fine*', and do penance, and move from their grade. And they must be similarly *punished* if they have committed adultery.

Inflicting wounds, or committing acts of treachery, upon bodies or persons, or fratricide, or secret murder, or refusing to *entertain* a company, or adultery, if it be committed by any one of an ecclesiastical grade, deprives such ecclesiastical orders of full honor-price at once until they pay '*eric'-fine*', and do penance ; and they all return to their former dignities except the bishop,¹ who does not return, but becomes a hermit ; or, *according to others*, it is the virgin bishop only who does not recover his grade or his perfection again ; the bishop of one wife does return, i.e. when he performs penance within three days.

See also Villaneuva, p. 158. According to these Laws he could not return to his dignity of bishop, but he might attain to a "higher grade," that is, that of '*aibhillteoir*,' i.e. thaumaturg or miracle worker, either as a hermit or a pilgrim.

INTRODUC- 1n níz a léteineclunn tērbur uada dia nderna maith dia
TION. — tochar; uile imorpo eppur on Ɔppoc ocuƆ on fīleō, cia doƆnet
maith da tochar.

Na Ɔraōa tuaithe imorpo nō Ɔoīcēt na Ɔraōa cetna, dia
tormuioƆet reb; cele tērbairō do cach Ɔraō dia naitle o tha níz
Ɔu naitze aipe itir da eipiz. Ɔ Ɔeēt do níz. Ɔamaitc do occeipiz,
bo do bo-eipiz. ƆilƆeo naom, nō nait, nō etepur, nō Ɔupiaō-
naitir, nō Ɔupioiziuil, nō Ɔubneiteimnur, nō Ɔumer, nō Ɔuin
inuilir, nō ƆoploƆcāō, dia ndenut cu Ɔa Ɔri, Ɔnoethairō a loƆ
einech umru. ƆoulƆur imorpo, nō tēit Ɔop coibdeuich do
cach aen cēna, ir inunn ocuƆ in t-eipinnoƆucur in bneitir.

1m cainte imorpo, ocuƆ Ɔnecha coitcīnna, ocuƆ Ɔona, ocuƆ
Ɔcoilte, ocuƆ coilte nēchtze, ocuƆ bain beimeanna Ɔne nōpach,
ocuƆ nēbcha comaitcēra, cīō ar aon iur do Ɔneitir, nī oizbunn
a lan eineclunn ium nech, cunepila oizgeō umruō, aēt um Ɔraōuib
Ɔcūra nama; in Ɔuin, in Ɔnech ir aīnuil aōalƆur toib.

1n fīle doño cunnuro Ɔopceurō tuaitir, nō acraƆ in nīeo na
oizgenn, nō do nī ar inoizgēch, ar a léteineclunn oizbur uime
cach epnuil oib Ɔri Ɔāc aon co nūice in ƆneƆ Ɔeēt, ocuƆ a lan
eineclunn imorpo on ƆneƆ Ɔeēt amach.

Maō Ɔuin, nō Ɔait, nō ethuch, nō aoulƆur, doƆne eppuc, nō
aīrēinōech do nach oīur aōulƆur, nī nōichet in Ɔraōa cetna,
ce pinōe, nō ce epca; nō cumao Ɔppuc oizē na nōireō; ocuƆ nō
nōich Ɔppuc aonƆetce ma nī aithnize ar Ɔneirir. Maō Ɔupioiz-
gell nō Ɔupiaōnaitir, nō Ɔubneiteimnur, nō aīlƆeo naom, nō
Ɔumer, nō ƆuteƆur, nō nōich in Ɔraō cetna, aēt cūno peinne,
ocuƆ cūru eipce Ɔo met in cinuro; ocuƆ dia ndēnnut innoƆuchāō,
nō nōichut an Ɔraōa beƆ aīnōe.

OcuƆ are an innoƆuchāō Ɔo in Ɔer lēginn do oūl a nēppucoīnōēt,
ocuƆ in tēppuc do oūl in aībīteoirācēt nō inōeoiruizēcēt De;

¹ *Tenant*, i.e. the lowest chief has a tenant less than the chief next above him
in point of rank, and thus the seven grades of lay chieftains gradually rise above
each other up to the king, the higher chief having one tenant more than the chief
immediately below him.

The king *after committing these crimes* is deprived of half his honor-price if he does good with his property; but the bishop and the poet are deprived of all their honor-price, even though they should do good with their property. INTRODUC-
TION.

The lay grades resume the same dignities, if their property on which their qualifications *are founded* increases; every grade of *chieftains* from the king *down* to the Aire-itir-da-aire lessens by one tenant.¹ Seven to the king. *There is* a heifer to the Og-aire, a cow to the Bo-aire. If they are guilty of violation of a contract or guaranty, or surety, or of false witness, or false testimony, or false judgment, or false arbitration, or unlawful wounding, or burning, three times, it deprives them of their honor-price. And adultery, or cohabiting with a kinswoman is in the case of every one, (*lay or ecclesiastic*) equal to unfaithfulness in word.

As to satirizing, and general plundering, and wounding, and breaking and violating the law, and inflicting a white wound by striking, and quarrels of neighbours, though done intentionally, they do not deprive any one of his full honor-price, until he evades the law with respect to them, except the grades of the church alone, in whom wounding and plundering are *punished* like adultery.

The poet who demands an excessive reward, or claims an amount to which he is not entitled, or who composes unlawful satire, is deprived of half his honor-price for each of them until committed the third time, and of his full honor-price from the third time out.

If wounding,² or theft, or lying, or adultery be committed by a bishop, or by a Herenach to whom marriage^a is not allowed, they shall not resume the same dignities, even though they do penance and pay 'eric'-fine; or, *as some say*, it is the virgin bishop only that does not resume it; the bishop of one wife resumes it if he does penance within three days. If he has been guilty of false witness, or false testimony, or false judgment, or violation of a contract, or false arbitration, or *of giving* false character, he resumes the same dignity, but so as he does penance, and pays 'eric'-fine in proportion to the crime; and if they move from their dignity, they should attain to a higher one. * Ir. Adul-
tery.

And this is the change, the lector shall be installed in the bishopric, and the bishop shall become a hermit or a pilgrim; and if they, i.e.

² *If wounding*.—The remainder of this interpolation seems to be another version of the law on this subject, taken by the commentator or scribe from a different copy of the work.

INTRODUCTION. — *ocuf maó iatordé doḡne foḡail, ní fíl einneclunn doib do ḡne,*
cia pinnit, ocuf cia eirice.

Ír ar ḡabur eirdec, “maó tuifled fo ḡnaoib uairli, ní etar
 uire, aét cumal do na ḡnaoib ecna, ocuf ní fíl ní do na
 ḡnaoib Eculra, ar ír ann ro foḡlaideb ruu ocuf ar a duailḡur
 robuu einneclunn doib cuḡoraḡta.”

Na huile daine donarb oró Ecluir d'aitiḡrō cuḡoraḡta, ata
 cumal doib ar. aithiḡrō neculra. Maó na fe ḡnao Eculra
 doḡnaia na ḡnaia ro, íḡucha an ḡnao buí airdē, aét cuḡo
 pinnit ro uairli in ḡnao, cō íruí in cin. Ocuf cu ro icuit in
 cin dono, maó na ḡnao ecnu, no uirō ecnu, no eculra, no ruḡa;
 no ollamain, no bhuḡaḡa. In uair na fíl tormuch tochuḡa
 doib, ar pennuit uaitiḡb dia nEcluir fein, do rochtuin a neme-
 cluinne ro met erbuí uaitiḡb, ocuf pennait don tí ruí ruáctnuir,
 dia inoleirō pennuit; ocuf ní mo ír innoilḡtech doib aḡuileḡur
 olḡar cach innoilḡeb oílēna.

C. 1135. Maó na feét nḡnaoíh flatha do ḡnaia na ḡnaia ra, .i. ailreb
 a naircuirecta, no a ruacha, no airdē, no ḡuin innoilri, no ro-
 loḡuḡ, ar tormuch tochuḡa ruil doib do rochtuin a nḡnaib,
 ocuf pennuit ocuf eirice, no eirice [.i. cumal] ta imoḡro don
 tí ruí ruáctnuir, maḡa, ḡnao nach oílḡ pennuit.

C. 1135. Secht mbiaḡa ac in airdḡ roirḡill ír fein. Ocuf [feét nḡnaoí
 ceile uile ac] cach ruḡ do na ruḡuib; ocuf in cuḡuma do beḡa
 fe a ruach do na feét nḡnaoíhóib rin, cu ruib e in cuḡuma
 rin do feuib tormuirḡer don bhuḡaḡ cetach, ocuf a ḡa coirer
 don bhuḡaḡ leḡach. Ocuf do erbuí biaḡ o ḡaḡ ḡnao cu ruice
 airdē itir ḡa eirib, ocuf aon biaḡ imuḡail oḡaíde fech a tochuḡ
 ruam. Ocuf aḡ loḡa mech, no tḡu miach cach biaḡ oib ro. Ocuf
 in cuḡuma do ruach do beir in tairē itir ḡa eirib ar in mbiaḡ
 ro, aḡe a cuḡuma do tochuḡ (.i. feuib) do beir in boirē ír
 fein no dono cach boirē a coirēinne; ocuf a leḡ o cach oairē.
 No ír ro bechbuirer a nemecluinne, [.i. feḡ do ḡnaoib fein,

¹ Corn.—The contents of a ‘miach,’ or measure of corn, cannot now be accurately
 ascertained. Its value was estimated at one ‘scrapall’ of silver.

bishops, while in either condition of these, commit trespass, they shall never have honor-price, even though they should do penance, and pay 'eric'-fine. INTRODUC-
TION.

What this is derived from is this: "if any one stumble under noble rank, no 'dire'-fine can be had except a 'cumhal' for the grades of wisdom, and there is nothing for the grades of the church, for it was in that grade they violated their dignity, in right of which they hitherto had honor-price."

All men whose office did not compel them to frequent the church before, have a 'cumhal' for frequenting the church. If a person of the six grades of the church has done these deeds, he shall move to a higher grade, so as he does penance in proportion to the dignity of the grade, however insignificant the crime. And the crime is also to be paid for, if it be persons of the grades of wisdom, or professors of learning, or the grades of the church, or kings, or Ollamhs, or Brewys, that have committed these deeds. When they (the Brewys), have not increase of property to entitle them to recover their rank, they must do penance at their own church, to recover as much of their honor-price as they have lost, and penance for the person whom they have quarrelled with, if penance is due to him; and adultery is not more unlawful for them than any other illegality.

If it be any of the seven degrees of chieftains that have done these deeds, i.e. violation of security, or guaranty, or pledge, or unlawful wounding, or burning, it is increase of property they must have to recover their grade, or they must do penance and pay 'eric'-fine; or, it is 'eric'-fine alone, i.e. a 'cumhal' to the person whom they have injured, if he be of a grade to which penance is not due.

The best Aire-forgaill has a right to the maintenance of seven persons. And every king of the kings has seven base tenants; and the amount of stock which he gives to the seven base tenants, is equal to the number of 'seds' that the Brewy-'cedach' should have; and the Brewy-'lethech' should have twice as many. And the same proportion less has every grade of chieftains down to the Aire-itir-da-aire, who has a right to the maintenance of one person in addition to his former property. And the maintenance of one person in these cases is worth a calf of the value of one or three measures of corn.¹ And the amount of stock which the Aire-itir-da-aire gives for this food-tribute is equal to the amount of property, i.e. of 'seds' that the best Bo-aire, or indeed any Bo-aire, in general, gives; and the half of it is given by every Og-aire. Or it is according to the difference of their honor-price that it is regulated,

INTRODUCTION. no ceile do ghrádaib flatha, .i. fétt nuaon ceile tormaighur cuigi; rictiúe ocur súp ab a coibeir rin tormaighur sach rúg.]

C. 1136.

Na ghrádaí fáil ar foguil laim doib cach foguil do denuit, ocur a mbet cin eineclunn, no cu no pinne ocur cu no eirce; ocur o do denuit; ata [in] eineclunn [ceona] doib, cin co dernaít inntu-chao ghráda. 1r argabur rin: “Do em dor tictin ar nintendur don fáil,” no cu fá beá áet anuít ata don Ecluir, ocur féthur a cana.

C. 1136.

Cach aon dá fáil eineclunn a ualzur airi [ir] foguil laim doib cach foguil do denuit, ocur a mbet cin eineclunn no cu ndernuit pennuit, ocur eirice, ocur inntu-chao airi, ocur ata eineclunn doib iarruúga; ocur afeó fo derna eineclunn doib iarr pennuit

C. 1136.

ocur eirice ocur inntu-chao airi [no gin go dernaít inntu-chao airi], uair nar comuice a n-erinnucur for a tochar; no uair na dernaít maít dia tochar. Áfeó fo derna curub foguil laim doib cach foguil do denuit.

C. 1136.

Cach aon dá fáil eineclunn a ualzur a cenn ocur a coibdelach, ir foguil laim doib cach foguil do denuit, ocur a mbet cin eineclunn no cu ndernuit pennuit ocur eirice, [ocur su caruac fíreac a mignima;] ocur o do denuit ata [in] eineclunn ceona doib.

C. 1137.

Na baill no cuileo ann [rin;] ocur maó ríat na cinn, ir feó fo on: .i. o éair in baill eineclunn áin fétt a ualzur in cinn, a bet do gner. Áf ar gabur rin: “Fér dono ciarngbu ar a ghráda,” 7rl. No curub cinnici a nemtiachtuin ne oligeó, ocur o bur cinnici, nochú nuil nach ní doib a ualzur.

O éair in duine eineclunn aoin fétt a ualzur a coibdelach, ata in eineclunn rin do do gner, ce éi cin co éi fíu oligeó. 1r ar gabur rin, “Cio maib in tachtur,” 7rl.]

C. 1137.

[“Do gabur enecclann do neoch a ualzur a dāna ocur a dōcura ecaruagairi a naonpétt, ocur nóa fúgbur a ualzur a cinn ocur a coibdelacā, na a ualzur a dāna, ocur a cinn, ocur a coibdelacā; no dono go fātar enecclann. dō a ualzur a dāna ocur in cinn āga nderna uirneō.”]

i.e. the inferior grades have a 'sed' where the chieftain grades have a tenant, i.e. the king exceeds by seven base tenants, and in this proportion each king rises over another. INTRODUC-
TION.

As to the poet grades, every crime they commit is full crime, and they shall be without honor-price until they do penance and pay 'eric'-fine; but when they have done so they shall have the same honor-price *again*, though they have not moved from their grade. This is derived from "Protection is afforded for the dignity of the poet;" or they shall be like the church-men, and let their laws be examined.

As to all persons who have honor-price in right of their age, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance, and pay 'eric'-fine, and attain to higher age, and they shall have honor-price afterwards; and the reason that they shall have honor-price after penance and 'eric'-fine and greater age, or without attaining to greater age is, because their unworthiness did not affect *or lessen* their property; or because they have not done good with their property. It is the reason that every crime they commit is full crime.

As to all persons who have honor-price in right of their chiefs and relatives, every crime they commit is full crime to them, and they shall remain without honor-price until they do penance and pay 'eric'-fine, and make atonement for their evil deeds; but when they have done so, they shall have *back* the same honor-price *which they had forfeited*.

It is the followers* who have stumbled in this case; and if it be the chiefs,^b it shall be *regulated* thus: when the follower has once taken honor-price in right of his chief, he shall always retain it. This is derived from, "But a man who falls from his grade," &c. Or it is certain that he will not submit to law, and when this is certain, he shall have nothing in right of him, *the chief*.

When a person has once taken honor-price in right of his relations, he shall always have this honor-price, whether he submits to law or not. This is derived from, "Though the father be dead," &c.

A person gets honor-price in right of his profession and of his separable property together, but it cannot be obtained for him in right of his chief and his relations, or in right of his profession, his chief, and his relations; or, *according to others*, honor-price can be obtained for him in right of his profession and of the chief under whom he was appointed.

* Ir. Mem-
bers.
b Ir. Heads.

DO CETIR SLICT ATHGABALA.

DISTRESS. Teora fepba fipa dor nacht Araf ar Mug mac Nuadat, gabail co tozal; co poetar ardchi Fertai for Doimn; arluiret huadaib; facubrat a laegu, laith fionn for tellraiz. Etha aniafai co tocta re delechaib treib ar toirniuch. Sellta dib iafum la Coirppe n'Gnathcor, di gabail, di athgabail, di detiu, dichomdetiu, diaireriu, di aicriu.

Tir-ba Chuinn Cetchorais, ar a ngabard ilbenda, berfa Fergur Fergletec i n-digail a thiomgneiri, di guin Echach Delbuidhe. Bretha Dorin in anraire. Do ceiri ina fionn de rich i ngnuir Fergura. Ferair Fergur repechtur finech i Uloch Rudraide di marbad a marcinta. Tairic a thir, imurro, porlba hi Cuinn comarba.

Teora fepba fipa, fipa .i. fionn .i. teora bai iaf fip no moidep-tair no no mainep-tair Araf mac Cuinn, feinnea, aichech tropta ri Tempach, for Mug mac Nuadat, aitec pora Coirppe n'Gnathcor, no aitec pora Cuinn cetcata, .i. teora ba blecca, .i. ba fip a mbeir co fut. Dornacht Araf ar Mug, mac Nuadat, .i. athgabail ecinnete fip a railter ciaetan ne dliged. Gabail co tozal, .i. na hathgabala .i. amach, .i. ba oruim fip iaf laeg ann fin. Co poetar ardchi Fertai for Doimn, .i. co no fepetair for fepetair for bpu Doimne,

¹ *Loch Rudraide*, now the Bay of Dundrum, in the County Down.

² *Ferta-feig*.—More usually called *Ferta-fer-feg*, e.g. in the *Four Masters*, now Slane. In C. 777 this place is described as on the south side of the Boyne.

OF THE FOUR KINDS OF DISTRESS.

THREE white cows were taken by Asal from Mogh, ^{DISTRESS.} son of Nuadhat, by an immediate seizure ; and they lay down a night at Ferta on the Boyne ; they escaped from him ; they had left their calves, and their white milk flowed upon the ground. He went in pursuit of them, and seized six milch cows at the house at day-break. Pledges were given for them afterwards by Coirpre Gnathchoir, for the seizure, for the distress, for acknowledgment, for triple acknowledgment, for acknowledgment by one chief, for double acknowledgment.

The Tir-ba of Conn Cedcorach, from which these horned cattle were taken away, had been given to Fergus Ferglethech in atonement for the great injury done him, by the killing of Eochaidh Belbhuidhe. Dorn was also given him in bondage. She was killed in her truth for remarking *the blemish* in the countenance of Fergus. Fergus made a manly attack upon Finech in Loch Rudhraidhe,¹ to kill it for its great depredations. His land was, however, restored into the possession of the heir of Conn.

Three white cows, i.e. three cows which, in truth, were seized or taken by Asal, son of Conn, a champion, and steward-bailiff of the king of Temhair, from Mogh son of Nuadhat, who was the steward-bailiff of Coirpri Gnathchoir, or the steward-bailiff of Conn of the Hundred Battles, i.e. three milch cows, i.e. it was true that they had milk. Were taken by Asal from Mogh, son of Nuadhat, i.e. not the exact measure of the claim but distress, by which it was thought the law would be submitted to. By an immediate seizure, i.e. of the distress, i.e. out, i.e. there was asked of calves there. And they lay down a night at Ferta on the Boyne, i.e. and they lay down at Ferta-Feig² on the bank of the Boyne, which is called

- DISTRESS.** fpu a pater Cnab Patnac ip in tan ra. Alfuipet huaduib, .i. no elapatar uaitib. Pacubrat a laesu, .i. a Mus, mac Nuadac, .i. no be tucait a n-elaid. Laith pinó for tellraib, .i. ar nambó iar a talmain. Ipin lo pintatnemach for tullnech in talman, no for tul opeice in talman, .i. donní ip tellur ur, talam. Etha aniairai, .i. [huo Alpal in a n-oiaro] co hua, no co hat, ua iarraib, no do etao uaitib uul uá n-iarraio. Co toéta re delechab treibe, [.i. o uorur eige Nuadac] .i. co tucurur re fuigin amlacha lair co treib ar tae uirruach na maithi, no ar uerigearic na maithne, .i. re pineab, .i. tner uocarium tner uocarium tnermaram pecunuarum apuo patnem. Ar toirruuch, .i. tuorruach lai ocup arochi, no tuirruach fuilri. Zellta uib iarum la Coirpui. n Gnateoir, .i. pu Ular, ua gnategeó coir, no ua uanngnoeo coir, .i. tucad oligeo tar a cenn, .i. iar na gabail. Di gabail, .i. na teora mbo; aet ma no bi aruarc oligio ann. Muna raib aruarc oligio ann, ip elod no leiceó im na tui cet buab, ocup diabla iar neloo na re ba. Di athgabail, .i. na ré mbó, .i. aeternach gabala, .i. ip i pin cet uair no gaba athgabail i n-ere. Di oetiu [.i. oenfir], .i. re re Ferfura no la athair. Di chomoeitiu, .i. re ré Coirpui Gnateoir, no la penathair. Di aireriu, .i. pu re Caimo, o Feinib Tempach, .i. pu aimpui ua flat Eman, .i. oetiu, ocup aicetiu ocup comoeitiu tair pu ré tñir, aireriu nama aniair. Di aicetiu, .i. re ré Concuair Gnateoir, .i. pu re nAlpail, .i. aicetiu anfirr inoro. Oetiu aenfir, ocup aicetiu oetir, ocup comoeitiu tair. Ipe re no bui in penano amuis, .i. la tuiar re ruarua do rime rano, .i. reet richat bliabain no bui in tui ro Ular, o bui Ferfura conro tannic Coirpui n Gnateoir no Zell in athgabail ro. Tñr-ba Chuino Catechoraib, .i. ann in tñre ipuime no bai in caingin, .i. tñr no bui acu Cunni, rir ar muig cet cath, no co tucad do Ferfura éina nimech. Ara ngabail ilbenoa, .i. ip ar pin do gaburur benna ilarua na hachgabala. Derua Ferfura Ferfleteó, .i. do breitemnaigeó ro o' Ferfura do niogliaoa, Fufura Ferfleteach, no do geltir a ech réir, .i. ip forannm do. I n-oigaila thnom greir, .i. n-oigail na greire tuiame tucad ar a enec n-éiric in gnrta tuiam, .i. a rannaghe. Diguin Echach, .i. do guin ar marbad i marbad Echac oca roibi in Delbuoe, mac Ferolime, mic Tuathail Techmar, ocup brathair Cuino eirioe. Eochad Delbuoe do marbad ar a comairce. Dnecha Doru in anraire, .i. cin tuiar pu himcomur cinad a mic .i. do breitemnaigeó Doru, ingen Duoe, mic Annmirec. An, ro uulcar, conac a rair, aet a noaire; no an ro uulcar, conac anraire,

¹ *Ferglethech*.—This cognomen of Fergus may be interpreted either Fergus of the battles, or Fergus the grazier, because of his many war-horses, which consumed the grass of Ulster, far and wide.

Craebh-Patraic at the present day. They escaped from him, i.e. they strayed away from him. Had left their calves, i.e. with Mogh, son of Nuadhat, i.e. this was the reason of their straying. Their white milk on the ground, i.e. the milk of the cows upon the earth. In the bright beautiful day upon the face of the ground, or on the surface of the earth, 'talamh,' i.e. from the word 'tellus,' earth. He went in pursuit of them, i.e. Asal went after them quickly or with haste, or, people were sent by him to seek them. And seized six milch cows at the house, i.e. from the door of Nuadhat's house, i.e. and they brought six similar cows with them from the house at the dawn of morning, or at the red-streaking of the morning, i.e. six milch cows, i.e. three cows, and three cows more as the second seizure at the house of *Mogh's* father. At day break, i.e. the separation of day and night, or the first dawn of the light. Pledges were given for them afterwards by Coirpri Gnathchoir, i.e. king of Ulster, *called Gnathchoir (the ever just)*, as having always observed justice, or as being one by whom contracts were confirmed, i.e. he offered to submit to law respecting them, i.e. after the seizure of them. For the seizure, i.e. of the three first cows; but so as there was established law at the time. If there was not, established law, it was evasion that was effected with respect to the three first cows, and the six cows are the double *restitution* after the evasion. For the distress, i.e., the six cows, i.e. a second taking, i.e. this was the first time that distress was taken in Erin. For acknowledgment, i.e. of one man, i.e., during the time of Fergus or his father. For triple acknowledgment, i.e. during the time of Coirpri Gnathchoir or his grandfather. For acknowledgment by one chief, i.e. during the time of Conn, of the Feini of Temhair, i.e. during the time of two chieftains of Eamhain, i.e. there was acknowledgment and double acknowledgment and triple acknowledgment in the east, *at Tirba*, during the time of three persons, acknowledgment by one chief only in the west, i.e. *at Temhair*. For double acknowledgment, i.e. in the time of Conchobhar Gnathchoir, i.e. during the time of Asal, i.e. this is double acknowledgment in ignorance. 'Detiu' means the acknowledgment of one person, 'aititiu' of two persons, and 'comdetiu' of three persons. It is the time during which the land was out of their possession, i.e. during the time of three *kings*, which is reckoned the period of prescription, i.e. for seven score years the land was under the Ultonians, from the time that Fergus flourished until Coirpri Gnathchoir, who gave pledges for this distress, came to the throne. The Tir-ba of Conn Cedcorach, i.e. the name of the land, concerning which the contract was, i.e. land which had been in the possession of the *heir of* Conn, who gained one hundred battles, until it was given to Fergus as a mulct. From which these horned cattle were taken, i.e. from which the horned cattle were taken in distress. Given to Fergus Ferglethech,¹ i.e. it was adjudged to Fergus who fought with bravery, or he was called Fergus-Fergliathach, because of his horses that grazed or eat grass. In atonement for the great injury done him, i.e. in atonement for the great injury inflicted on his protege, i.e. as 'eric'-fine for the heavy injury, i.e. the violation of his protection. By the killing of Eochaidh, i.e. by the murder of Eochaidh, the Yellow-mouthed, son of Feidhlime, son of Tuathal Techtmhar, and brother of King Conn. Eochaidh Belbhuidhe was killed while under his protection. Dorn was given in bondage, i.e. without freedom, on account of the crime of her son, i.e. Dorn, daughter of Buidhe, son of Ainmire, was awarded to him. 'An' is here a negative, and 'anahaire' means that she was given not in

DI-TREAS. aét i nglil tucad do Fergur, .i. a cinad a meis, Foitline, in feireó fer
 no bui oc marbad Echach Delbuide; uair mac deorad he, ocuf tar
 faruagad fine mathar, no i n-anfir fine mathar, do rughe he; ocuf
 ipeó do rineó a mathar do tiolacat ina éinad do Fergur anoirne, no
 cuma nglil.

Ocuf in t-Inber nÁilbine i cinad in cuicir urrad, ar marbad
 doib a feirei Eochad Delbuide, ar comairge, iar na inoirba
 do Cono Cetáatach da bhathair nemí. Co noeoátair in feirei
 do éuaruagad i Slab n-Úair, cono an do rala doib a marbad;
 ocuf deirimireét air:—

“Áral, Eochu, garg a nglé,

“Foitline, ocuf Tibraite,

“Enna, Áilil, an a clu,

“Seirei lar toráir Eochu.”

Do ceirir ina firinne, .i. ceir fir do inni no rairi, .i. do rochar
 rin na firinne ip in tuba nainme do rughe na Fergur; ocuf ip e rin
 pota aroea Fergur. Ocuf ip an rin no marb Fergur Dairi don cloich
 potaícte na noul don Loch. Sich i ngnuir Fergur, .i. da fecheo
 no no hinoraígeó for Fergur ina gnuir in tuba n-ainme rir. Feirir
 Fergur ferrehtar, .i. no feruair Fergur ehtar rir da ar in
 mnai, no ar in peir, .i. peht rir da. Finech i Uoch Ruoraid, .i.
 forcent, .i. for Sinis Loá Ruoraid; no ip an tainic rir, cuich
 abair i Uoch Ruoraid ac in tSinis, no in peir, .i. inber ocuf inber.
 Do marbad a marcirta, .i. da marbad ina cinatib mor in mnai, no
 marbad in murruir, .i. n-uatad. Tairic a thir murru no feib
 hi Cuino comarba, .i. airic a ferano murru no feib in tí no ba
 comarad orb do Conn, .i. i feir comarba Coino. Ocuf comarugad no
 bui rir in faruagad, ocuf in mnai do marbad, ocuf ipeó rir
 o'marparad an in rir; ocuf ni petatar ril Cuino ar mar leo, ip
 air na rir do uiler uathib rir ne rir. Ip e cuir in murru an, da
 tucad in ferann muich, noca tucad in ben; no dono ce no bui in ferann
 muich ne ne ruarba, .i. ne ne rir tucad muich he, .i. uair doib anfir;
 ni hinano ocuf in ben, .i. Doru, ingen Dairi, mic Áinmireé, uair i nglil
 cin cinneó ne tucad.

Ar teora rirba tic ro, mar rir don buil a rir.

¹ *Slabh Fuaid*.—Now Fuad mountain, near Newtown Hamilton, in county Armagh, a place much celebrated in Irish history.—*Annals of Four Masters*, year 3500 A.M. (N.)

² *Monster*.—In C. 774, this monster is called ‘Sphiron.’ ‘Sinech’ literally means, having dugs or teats.

³ *Occurs*.—The following pages up to page 75, are written on a small piece of parchment, numbered folio 5 of the manuscript.

freedom but in bondage; or 'an' is a negative in a different sense, meaning that she was given to Fergus, not in bondage but as a pledge, i.e. for the crime of her son Foitline, one of the six men who were at the killing of Eochaidh Belbhuidhe; for he was the son of a stranger, and had been begotten against the wish of the mother's tribe, or without the knowledge of the mother's tribe; and it was he that, for his crime, gave up his mother in bondage, or as a pledge to Fergus.

DISTRESS.

And Inbher Ailbhe *was given up to Fergus* for the crimes of the five natives, the six having killed Eochaidh Belbhuidhe, who was under protection, after his expulsion sometime previously by his brother, Conn of the Hundred Battles. The six persons had gone to search for him in Sliabh Fuaid,¹ where they overtook and killed him, as this quotation shows:—

"Asal, Eochu, fierce and fair,
 "Foitline and Tibraide,
 "Enda, Ailell, noble their fame,
 "Were the six by whom Eochu was killed."

She was killed in her truth, i.e., though what she said was true for her, i.e. she was killed in her truth for reproaching Fergus with a blemish; and this was the cause of Fergus's death. It was then Fergus killed Dorn with the bathing stone before he entered the loch. For remarking *the blemish* in the countenance of Fergus, i.e. which she ascribed or attributed to Fergus in his countenance as a reproach of blemish to him. Fergus made a manly attack, i.e. Fergus made a fierce attack upon the woman, or upon the monster,² i.e. a manly expedition. Finech in Loch Rudhraidhe, i.e. end, i.e. upon the Sinech of Loch Rudhraidhe; or it was there in Loch Rudhraidhe that his finis, end, or death, took place by the Sinech, or the monster, i.e. the monster and the woman. To kill it for its great depredations, i.e. to kill the woman for her great crimes, or to kill the sea monster only. His land was, however, restored into the possession of the heir of Conn, i.e. they restored his land, however, into the possession of the person who was the heir to the lands of Conn, i.e. into the possession of the heir of Conn. And there was an adjustment here between the violation of *Fergus's protection* and the killing of the woman, and the difference that was found between them was the *value of the land*; and the race of Conn did not know whether the land was theirs or not, because it had been out of their possession during the reign of three persons since its forfeiture. The force of the "however" here is, though the land was restored, the woman was not; or though the land was out of the possession of the heirs of Conn during the period of prescription, i.e. during the period of three persons since it was given out, i.e. since there was ignorance respecting this; not so the woman, i.e. Dorn, daughter of Buidhe, son of Ainnire, for it was in pledge without any limit as to time she had been given.

On three white cows this is written, if it be true for the book in which it occurs.³

DISTRESS.

- Cía cin imar gabaró in athgabail ro, ocur cia ro gab, ocur cia ruc breṣ fúirir? .i. Datur tui prui cinela i nṑri: Feini, ocur Ularó, ocur Galeoin. Ocur bui conflucht mori iorí Fenib ír in aimíirí rín; .i. iorí Conn Céccatúach ocur Eocharó Dálburde, mac Tuathail Teccmarí. Ro hindaibaró iarain in τ-Eocharó Dálburde iar foglaib mora, o Cuno co Fergus [mac Leoi] co ruz Ularó, [do chuimrochro neirt ocur rochmaró.]
- C. 774. Dui iar rín ne ciana i maille rui Fergus. Fecht anó imurro do Eocharó iar ríib cianaib, luro co éinel do cept rui, co tarla ina docum ír Sléib Fuait, Aral mac Cuinn Cettacharí, ocur ba feinroirde, ocur ceitíu mic Dúirde, mic Annmirec, .i. Eocharó Onerach, ocur Enóa Aigenbrar, ocur Ailill Antuararó, ocur Tibrarí Traigletan, ocur Forline, in mac rucartair Dorn, ingin Dúirí, don deorair. Ír de ro cet:—

“Foglaró forín mac do Dúirí,” rí.

- C. 775. Ocur ro marbrat Eocharó Dálburde ar comairí Fergus. [Siacht Fergus co rluagaib a dígum ocur] ro hacra rín a tuair ocur dó breṣa cept do, .i. tui feṣ cumala:—feṣ cumala dí ór, ocur [feṣ cumala dí] arṣar, ocur [tíu feṣ cumala] in tInber nAilbhine, i cinaró in cuicir uiraró; ocur tucaró Dorn, ingin Dúirí, i nṑllne cin amic, uair mac deorara, no Albanais he, ocur tarí ríuṣu, no i nanríu ríne maríne, do ríinne he.
- C. 776. [Dogení Fergus ogcuru tarí an eric ro, ocur] luro Fergus dia tíu iar rín, ocur beir a cumal lair i rognam.

Feṣ naen ann iar rín, luro Fergus ocur a ara, Muena a ainm, do éum mara; ríicir ocur ro cotailíre forí brí in mara. Do lotar imurro lúcorpáin cur in ruz, cona mberatuir ar a

¹ *Uladh*.—In C. 774 it is written *Ula*.

² *Galeoin*.—This word in the gloss in C. 774 is explained as another name for Laighin, i.e. Leinstermen.

³ *The son of Dorn*.—Several other lines of this quotation are given in C. 775.

⁴ *Inbher-Ailbhine*.—This was the name of a townland at the mouth of the river Delvin, north of Howth. In C. 775 it is stated that the land given to Fergus was the property of Conn Corach, and that it got the name of ‘Nitha,’ meaning controversy, on account of the many battles and disputes there were about it afterwards. It is added in the same place that Dorn, the sister of the son of Buidhe,

For what crime was this distress taken, and who took it, and who pronounced judgment upon it? There were three principal races in Erin, the Feini, the Ulaidh,¹ and the Galeoin.² And there was a great dissension among the Feini at this time, i.e. between Conn of the Hundred Battles and Eochaidh Belbhuidhe, *grandson* of Tuathal Techtmhar. Eochaidh Belbhuidhe, after having committed great depredations, was expelled by Conn, and fled to Fergus, son of Leidi, King of Uladh, to seek assistance and forces from him. He remained after this for a long time with Fergus. One time, however, Eochaidh set out, long afterwards, to go to his tribe to demand justice from them, but was met at Sliabh Fuait by Asal, son of Conn of the Hundred Battles, a champion, and by the four sons of Buidhe, son of Ainmirech, i.e. Eochaidh Oresach, Enda Aigenbras, Ailell Antuairaid, and Tibraidi Traiglethan, and by Fotline, the son whom Dorn, the daughter of Buidhe, brought forth to a stranger, of whom was said:—

DISTRESS.

“The son of Dorn is a trespasser on us,”³ &c.

And they slew Eochaidh Belbhuidhe, who was under the protection of Fergus. Fergus went with forces from the north to demand satisfaction, and justice was ceded to him, i.e. three times seven ‘cumbhals’ :—seven ‘cumbhals’ of gold, and seven of silver, and land of seven ‘cumbhals,’ Inbher-Ailbhine,⁴ by name, for the crime of the five natives; and Dorn, the daughter of Buidhe, was given as a pledge for the crime of her son, for he was the son of a stranger, or of an Albanach (Scotchman), and was begotten against the wish of, or without the knowledge of, the tribe of the mother.

After this Fergus made a perfect covenant respecting this ‘eric’-fine, and returned to his own country, having his bondmaid with him in bondage.

One time after this, Fergus and his charioteer, Muena by name, set out for the sea; they reached it and slept on the sea-shore. Now fairies⁵ came to the king, and took him out of his chariot,

who committed this slaughter, was given in pledge as a prisoner, until they should have paid seven ‘cumbhals’ for every hand engaged in the killing.

⁵ *Fairies*.—The term ‘Luarcán,’ meaning fairy, is still preserved under various corrupted forms in the country. In the counties of Kilkenny, Tipperary, and Waterford, it is *Luŕ-arcán*; in West Munster, *Luŕarcán*; and in Ulster, *Luŕcarman*. See Croker’s “Fairy Tales,” and Keightley’s “Fairy Mythology.”

DISTRESS. cairpat, ocuf rucrat a clorðem uat 1 corac. [Ronucrat iarum coraioic a muir], ocuf nor nairuz Ferzuz iar rin [ó náncatar a éora a muir. Do fuichearatar lafoðain], ocuf no gab triar oib, .i. fer ceétar a da láim, ocuf fer for a brunnib. “An-main 1 nanmain” [.i. anacal]. “[Taratar] mo tri oinnhoir.” (.i. noða), ol Ferzuz. “Rotbiah, ol in tabac, aét [nac] ní ber ecmaét duino.” Ro éuinne Ferzuz fair eoluz robera fo locharib ocuf linðarib ocuf muirib. “Rot biah, ol in tabac, aét aen uréuillim airuat, ní deochair fo loé Ruðarðe fil it crich ‘feirín. Toberatar na lucuirp laibe do iar rin ina cluara, ocuf imtegeð leo fo muirib. Aðerac araile ir in tabac atberc abrac do, ocuf at caratð Ferzuz fo cenn, ocuf imtegeð fo muirib fairðarð.

Lairi ann iarum, ad mroir Ferzuz robairt loða Ruðarðe, ocuf racðarð a ara ocuf a caipat for brú in loða; [allurð for loch] co nacca in muirorur ann, peir urðe [uatmar.] Ala-nuair norruceð arðile nor imairceð amail bolc ngobann. La deðrain do fairur no riabna a beoíl do oib cularðib, ocuf do luro ar for tir ar omun, [ocuf arberc fua ararð, cia caim acci?]; ocuf irberc in taru fua: “ní maíð do gne,” ol fe [aét nib lia; berði corlud oit]: “fo duir cia no cotailtea.” [laroðain dona luis Ferzuz ina éarpat ocuf contuil.]

In cein iarum contuilrur, téit in t-ara co gaeta Ularð, bacur 1 n-Émain Macha, ocuf atpet oðib imteéta in ruz, [ocuf ambuirair]; ocuf fuaicomairair oib, cia ruz no geibair tar a eir, ar ní bi uruð ruz co nainim 1 n-Émain.

ðair oin comairli gaet n-Ularð, in ruz do éurdeð tia éis, ocuf glanar ar a éno o caé ðaercurliuaz, ar na beirir oruá na oinnuici ano, na aef aroðreða ainne for incaíð ino ruz, ocuf polcarð faen do do gner, ar naé aiceð arcaé 1 n-uirce. Do rorðat iarum a imcoimet co cenn tri mbliarðan, cin fir [a ainne] don ruz.

C. 777-8. Lairi iarum arberc fua a éumail polcarð [do dénam] do. ða mall lair oin do gein in ben in polcarð, do berc buillio ti co

having first taken away his sword from him. They afterwards carried him as far as the sea, and Fergus felt them when his feet touched the sea. Whereupon he awoke and caught three of them, viz., one with either hand, and one on his breast. "Life for life," (i.e. quarter), *said they*. "Give me my three wishes" (i.e. a choice), said Fergus. "They shall be granted," said the fairy, "provided they be not such as are beyond our power." Fergus requested of him a knowledge of *the mode of passing under loughs and pools and seas*. "Thou shalt have it," said the fairy, "except as regards one, which I prohibit thee to enter: thou shalt not go under Loch Rudhraidhe, which is in thine own country." After this the fairies put herbs in his ears, and he went with them under the seas. Others say, that the fairy gave him his hood, and that Fergus used to put it upon his head, and thus pass under the seas.

DISTRESS.

One day after this, Fergus took it into his head to enter Loch Rudhraidhe, and he left his charioteer and his chariot on the margin of the lough; and as he went into the lough, he saw in it the Muirdris, a frightful sea-monster. One moment it used to contract, and then dilate like a smith's bellows. On his beholding it his mouth became *permanently* distended to both his ears, and he fled out of *the lough* into the country from fear, and he said to his charioteer, "How do I appear;" and the charioteer replied to him: "Thy aspect is not good," said he; "but it shall not be so long; sleep will restore thee: it would be well that thou shouldst take a sleep." Upon which, therefore, Fergus went into his chariot and slept.

Now, while he slept, the charioteer went to the wise men of Ulster who were at Emhain-Macha, and told them the adventures of the king, and what was the matter with him; and he asked them what king they would take after him, for it was not easy to keep a king with a blemish at Emhain.

The advice of the wise men of Ulster then was, that the king should return to his house, which should be cleared before him of rabble, that there might be no fools or idiots in it, or persons who would reproach the king with the blemish on his face, and that a muddy bath should be always prepared for him that he might not see his shadow in the water. They afterwards kept the king in this manner for three years, ignorant of his own blemish.

One day afterwards he bade his bondmaid make a bath for him. He thought that the woman was making the bath too slowly,

DISTRESS. n-echlaire. Gabair toirir, ocur tuba a ainim fhuir in ruz; do beirt buillí dī co clóirínn co ndéirna dī blair dī.

C. 777. Imroi iarfuirtiu conluir for loé Ruopraide [la co n-aróde].

C. 777. Ro ríuch in loch de [ocur in muirtoirir] co teiged a tonnagar foroir. Do luiríum iarum combui uar in loch, ocur cenn na biarta na laim, conacatar Ulair uile, ocur arbert fhu, nuiy ír tuisgeo, “a Ulta,” ol íe. Teit pon loch iar rín, com ba marb, ocur ba deirg in loé iarum co cenn mór, ocur ír de rín no cet:—

“Fergus mac Leri, in ruz,

“Lair a Fertaí Ruopraí.

“Uat do nairtar fa gann gle,

“Ba rí pochunn a ainm.”

Ro cuimisir Peni iar rín eiric a cumail, ocur tairic a tiri, uair rect ríct bliaðain no bui tiri Feine fo Ulta, ne ne Fergus, ocur ne ne Concobair, ocur ne ne Coirpri Gnathoir; ocur nír damad oliged do Feinib a tuair co haimir Coirpri Gnathoir; no nír gab rí itir ar Ultaib o Fergus co Coirpri Gnathoir, ocur nob uairem deitin oliged do Asal, mac Cuinn, Feinneb, aitec forta ruz Temrach eiride. Ocur nor cuirirtair a eochu ír in n-limbir n-Áilbne, ocur tairic Muí, mac Nuadat, aitec forta Coirpri Gnathoir, ocur no cuirirtair ar iat, ocur atbert, “in uime no cuirir t’ech anto fo aia tabairt uair fecht nair?” “In uaimn tuat do no?” ar íe; no cuma do do deírat cenn do gabail athgabail, ocur do tobach in tiri ocur na cumail a tuair, ocur no gab in t-athé 1 fur tiri bu 1 n-athgabail, ocur no elairt uair, ocur no gab íe bu iar rín co na laegail 1 n-athgabail, ocur toxul tuc forru, uair nír damad uair uil fhu lair, robí in cocta bu itir Feine ocur Ulta. Ír de no gabail athgabail toxal itir crichail imdeirgail. Ocur no tairic oliged rír umpaireic.

[Cio fo deirna in feruio d’airuic a tuair, ocur cuná haimir.

1 ‘Eric’-fine.—In C. 778, this paragraph is differently given as follows:—

“After this the Feini sent to demand ‘eric’-fine, because of their having been overreached, and they demanded ‘eric’-fine for their bondmaid and restoration of their land. Right was not ceded on this head in the time of Ailell, son of Matach, and the Ultonians had no full king until Coirpri Gnathoir came, in whose time the Feini wished to take an immediate distress from the Ultonians, but no one durst drive it off until Asal, son of Conn, a champion of the Feini Temhrach, took it from Mogh, son of Nuadhat, the steward-bailiff of the king of Uladh.”

and he gave her a stroke of his horsewhip. She became vexed and reproached the king with his blemish ; whereupon he gave her a blow with his sword and divided her in twain. DISTRESS.

He then went off and plunged into Loch Rudhraidhe *where he remained* a day and a night. The lough bubbled up from *the contest between* him and the sea-monster, so that the noise thereof reached *far* into the land. He afterwards came up and appeared on the surface of the lough, having the head of the monster in his hand, so that all the Ulstermen saw him, and he said to them, "I am the survivor, O Ultonians." He afterwards descended into the lough, and died ; and the lough was red from them for a month afterwards. Concerning which was sung :—

"Fergus, son of Leidi the king,
"Went into Fertaís Rudhraidhe.
"He saw a form of no great beauty,
"Which was the cause of his blemish."

After this the Feini demanded 'eric'-fine' for their bondmaid, and the restoration of their land, for the land of the Feini had been for seven score years under the Ultonians, *viz.*, during the time of Fergus, and of Conchobhar, and of Coirpri Gnathchor ; and their right had not been ceded to the Feini by the *people of* the North until the time of Coirpri Gnathchor ; or no king had at all ruled over the Ultonians from Fergus till Coirpri Gnathchor, by whom law was ceded to Asal, son of Conn, a champion, who was the steward-bailiff to the king of Temhair. And he placed his horses on *the land of* Inbher Ailbhine, and Mogh, son of Nuadhat, the steward-bailiff of Coirpri Gnathchor, came and drove them out of it, saying, "Is it the reason that thou hast put thy horses here, because it was taken from thee formerly ?" "Was it from us then it was taken ?" said he. Or he went to take distress, and to recover the land and the 'eric'-fine for the 'cumhal' from the men of the North, and the steward of the men of the South took three cows in distress, but they escaped from him, and he took six cows afterwards with their calves in distress, and drove them off rapidly, for they were unable to put them into a shed, because of the war that prevailed between the Feini and the Ultonians. From this is derived *the rule* that an immediate distress may be taken between countries which are at strife. And his right was ceded to him respecting them.

What is the reason that the land was restored by *the people of* the North, and that 'eric'-fine for the woman was not restored, whereas

DISTRESS. in ben, ocuf curub ne hérucc foglu tuccaró ceéтар ne? Iré in ráé
 O'D. 29,30. ro deua, do rinne in bean tuaró foguil in bu uilur hí, ocuf nochu
 deiriu in feruuo foguil, in bu uilur hé; ocuf ro tuir fein i nup-
 rannur don foguil rin. Ir aipe na hairicetur a tuaró, ocuf bui
 in feruuo a tuaró ne né Concubuir, ocuf Ferfura, ocuf Coirpui
 nGnathóir.

Ció ro deua in feruuo o'airucc a tuaró ocuf abet a muiró ére
 né tuiú, uair, "uiróliged rué iar tuiú flatuú fuirurur na
 coméuáre, nech nerur feruú féine fogluarac," .i. iré in ráé
 ro deua, comárduaró do rinneó iur na fogluú ann, .i. Eocha
 Debuiró ro marbar ar cumuirce Ferfura ann, ocuf rué cuiró
 hé, ocuf ro uilurur oét cumala décc iur iur ocuf eneacann
 ina ráruaró; ro uilurur noí cumala ina let aipe ocuf ina
 let eneacann, i tuba na hainne ne Ferfura, uair ní ro bu pollur
 an ainm air; conuó réet cumala ríet rin uile do Ferfura. Ro
 conuó eneacann a marbar a gill, uair ba geall gan cinuó né
 in geall tuaró amach, tuiú cumala ríet ro i n-airu ocuf i
 n-eneacann. Uair ro bui rreabua ac Ferfura rir in tan rin.
 Ro uilurur Duiré, mac Ainmirech, eneacann a marbar
 a ingine, .i. aipe rirgill meonuch he, ocuf ré cumala do ina
 eneacann. Ro uilurur a deirbbráit eneacann do ina marbar;
 aipe aró hé, ocuf ceitru cumula do ina eneacann; cuna tuiú
 cumula décc ar ríet rin ro acurur in lucht arur, ocuf réet
 cumula ríet ro acurur inlucht a tuaró; ocuf do ruéneó
 comárduaró eturru, ocuf ar é letáirde ríet eturru, ré
 cumula o'iumuiru ar in lucht a tuaró, cunad innu rin ro
 hairicéó in t-Innbir n-Deblinne a tuaró aríú.

Ocuf ir pollur ar rin in érucc do béua duine amac, oá tecinuó
 foguil do denum rir in tí ó mberur, cu n-úráiluno uilged air
 a érucc buóin do, oamab feruú hi ina érucc ele].

¹ *The heirs.*—Compare C. 2216.

² *For the authority of Fergus was opposed.*—This would appear to be an explanation why Fergus paid full honor-price for the death of Dorn, whilst he only got half honor-price for Dorn's having reproached him. It is stated in the Book of Ballymote, C. 1534, that when a king was opposed he only got half honor-price.

³ *Other 'eric'-fine.*—If one man commits a crime for which he pays another six 'cumbals,' and that afterwards the other man injures him to the amount of nine 'cumbals,' it is evident that there is a balance of three 'cumbals.' But it appears, from the words of the commentator, that it was the rule that when the latter 'eric'-

both had been given as 'eric'-fine for trespass? The reason is, the woman committed an offence in the North for which she was forfeited, and the land did not commit any offence for which it could be forfeited; but it was returned in part payment for that trespass, i.e., the killing of Dorn. And this is the reason why it ('eric'-fine for the woman), was not restored by the people of the North, and it (the land), had been in the possession of the North during the reigns of Conchobhar, Fergus, and Coirpri Gnathchoir.

DISTRESS.

What is the reason that the land was restored by the people of the North when it had been out of the possession of the Feini during the time of three persons, for "The privilege of a king is established after three reigns, and the Feini cannot remove the heirs,"¹ i.e. the reason is, a balance was struck between the crimes here, i.e. Eochaidh Belbhuidhe was killed while under the protection of Fergus, who, being the king of a province, was entitled to eighteen 'cumhals,' both as 'irar'-fine and honor-price for the violation of his protection; there were also due to him nine 'cumhals' for his half 'irar'-fine and half honor-price, in compensation for Dorn having reproached Fergus with the blemish, for he was not aware that he had the blemish; so that this was altogether twenty-seven 'cumhals' to Fergus. Honor-price was demanded by the Feini for the killing of the pledge, for the pledge they had given was a pledge without limitation of time, and for it twenty-three 'cumhals' were payable by him for 'irar'-fine and honor-price. For the authority of Fergus was opposed at this time.² Buidhe, son of Ainmirech, was entitled to honor-price for the killing of his daughter, i.e. he was an Aire-forgill of the middle rank, and was entitled to six 'cumhals' as honor-price. Her brother was also entitled to honor-price for her death; he was an Aire-ard, and was entitled to four 'cumhals' as his honor-price; so that this which the men of the South demanded, amounted to thirty-three cumhals, and the men of the North demanded twenty-seven; and a balance was struck between them, and it was found that an excess of six 'cumhals' was due by the men of the North, for which Inbher Debhlíne was again restored by the men of the North.

And it is evident from this, that when a man has paid 'eric'-fine, should the person to whom it has been paid commit a crime against him, the law orders that his own 'eric'-fine should be restored to the former, should it be better than the other 'eric'-fine.³

fine exceeded the former, the former, if possible, should itself be returned in part payment of the fine.

DISTRESS. Ciaró cin inaí gabad athgabail, ocur cia ro gab, ocur cia ruc
cét bpet fuirne? [Sen mac Aige bpet cet bpet for in athga-

C. 779. baíl ro irin dáil críche bui lair na trí cinela bádur ir in iní
ro, .i. Feini, ocur Uluir, ocur Laiḡin. Fuigelleḡtar don Sen mac
Aige imin athgabail ro, ocur im a trí ocur iumun cumail.
Deḡtríde tairiucc in tríe a feilb Cuinn Cétcoruḡ, ocur a cinuil,
ocur beḡtríde uilrí na cumuile ón ré ro ainmeḡtar in fuḡ, ocur
ar aḡre maḡbur Feḡḡur ina cinḡa, ir de aḡa: “uiba a cin la
cinḡach.” Deḡt tairiucc na athgabala a gríthirí, ocur in tobuch
rin do bet la cuat ocur a cinuil do gréir ir in inḡir ro cubrátḡ.]

Sean mac Aige bpet cet bpet for[ath]gabail co
daíl críche bui la trí cinela raera ranḡar in inḡir
ro. Ir anḡ bpet leo, oena do neoch neḡom, tḡeirí
dia tanaírib; cuicche fḡi conḡ cuinḡeḡar, dechmaḡ
fḡi ranḡar, aile do mnaib, aile dec doib im roe,
tḡeirí do fuḡ, tḡeirí uachar do hi camur, ar a moch-
ḡinḡbail do thuairḡ; tḡeirí dec do tar críche ar a
necmai a raḡbḡe cach; ar forbḡirí fḡi cach a fḡar-
naíre, ar ir cuailaḡ rom forḡell for cach peche, achḡ
a da comḡar do inḡaícaib, no fḡi, no eḡcop, no
deḡar do.

Sean mac Aige, .i. do Conaḡtarb do, .i. Sen mac Aḡi, no Sencha,
mac Ailella, ir e fucurḡar in cet bḡethemnuḡ, .i. cet bḡethemnuḡ
atḡar fenchar for in gabail aḡ, no aḡa, .i. a faíl for ann ba ann for
uḡrḡa, ocur a faíl for tḡeirí ba tḡeirí for fḡuḡna, .i. dia fḡna in
feichem toicheḡa tḡeirí fḡi fḡe naḡar do cuinḡi fḡéman, ni oleḡur fḡe eile

¹ *Sean.*—The copy in H. 3, 17 col. 29, O'D. 81, adds that before this time every territory had its own particular custom, and that he was the first who decided concerning the immediate distress.

What was the crime for which *the first* distress was taken, who took it, and who first pronounced sentence respecting it? Sen, son of Aighe, pronounced the first decision respecting this distress at the territorial meeting held by the three races who were *then* in this island, i.e. the Feini, and the Ultonians, and the Laighin. Sen, son of Aighe, then decided concerning this distress, and concerning the land and the bondmaid. He made a restoration of the land into the possession of Conn Cedcorach and his tribe, and he pronounced the forfeiture of the bondmaid from the time that the king was blemished, and from the time that Fergus killed her for her offence, from which is derived, "the crime dies with the criminal." He gave a restoration of the distress, and *ordered* that the levying of it should be made by his people and his race for ever in this island.

DISTRESS.

Sean, son of Aighe, passed the first judgment respecting distress at a territorial meeting held by the three noble tribes who divided this island. There it was decided by them that one day *should be allowed* for all necessary things, three days for the next to them, five to sue the chief, ten for prescription, two for women, twelve for the same respecting land, three for the king, three days to the same for levying a *distress* in a subordinate territory, so as quickly to get rid of him from the territory; thirteen days for him to go across a territory where all have the property of their rank; for the king excels all in testimony, for he can, *by his mere word*, decide against every class of persons except *those* of the two orders of *religion or learning* who are of equal rank *with himself*, as the doctor, or the bishop, or the pilgrim.*

* Ir. *Exile of God.*

Sean¹ son of Aighe, i.e. he was of the Connaughtmen, i.e. Sen, son of Aighe, or Sencha, son of Ailell, was he who passed the first judgment, i.e. the first judgment mentioned in the Sencus concerning immediate or lawful distress, i.e. respecting that which has a *stay* of one day, there is one day *allowed* for giving notice, and respecting that which has a *stay* of three days, there are three days for giving notice, i.e. if the plaintiff has given a notice of three days as the period of notice of suing the defendant, he is not entitled to any other time to sue the defendant.

- DISTRESS.** *ppu cuinge pécheman. Co daíl críchí bui la tri cenela ræra, .i. cuicæda do denam oi, .i. cup in daíl do rinneð i tri na ræpélannaið, .i. Ulaíð ocur Peni Tempach ocur Eirna Deoaro; no Ulaíð, ocur Gaileoin, ocur Eirna, .i. ipin crích i morðaið Uirnið i Míoe. Ranoðrat in inoðri ræ, .i. cuicæda do denam oi. Ið anð bætæ læa, .i. ið anð do bætæmnaiz læo, .i. laiz na heolæaið, .i. i n-Uirneð; ocur po bui in aethgabail cæn anaro, cæn apað, cæn oiðim. Oena do neoch neðom, .i. anaro naen læe ari in ræt, .i. lælæach ári itait na cæteora neðaim ino, [neðam coiðgeða, neðam ið coiðgeða læið do gabail þe cæteðm fo cæðoið, gan a iariðaið ari neð aile, ocur neðam comaitið, oið a læið ina cæmæa naiðreid, ocur neðam cinaio do hé þe ic a cinaio fo cæðoið; neðam raiðobþe do hé þe beit na roaðbui buðein gan a iariðaið ari nech ele.] Treiðri oia tanaidrið, .i. anaro triiðri þoi in ræt ið tanaidre oi, in bo innlæz, ocur noða tæpta æt æen neðam oi, .i. tanaidri coiðci, .i. cæc ræt ætæ oia tanaidre ari neðam, no oia cæteðm fo cæðoið, anaro aine ari, ocur oiðim triiðri, ocur ið in a cinaio þein ræro na hanta þin, ocur ið a naen muiz þin; ocur ið þi ic, no þið, no þena, no þeichemnuð, uaið in þe, no in tanaio biað ari na rætaid, gubud eo beð ari in þið; ocur amail rætaizic muiz ocur crucha anað na ræt, ið amlaio rætaizic anað na þið, no cona ræteðoið muiz i tri anaro na þið. Cuicæhe þri cono cuin-ðeðari, .i. cuicæi þri cuingro na ramaiðce on coonach i crích, no þe iariðata na þeicheman i crích in cuicæi, in tan na bi in roaðbui in tæraiaðre no in þeichemnuð.*

- O'D. 31. [*Crích i meoðun þin, ocur cæicæi toðmuizgaf cæc cu þia in mi ræcnoðm Eirunni uile, no cuic læa dæc iðin cæicæð; ocur ní þuiz in ræchumnuð aice ann þin, ocur oia mbeð, noða mibia þé do þe hiaðuio in ræchumun*]. No etri coið ariðre in fo þri cuingro
- O'D. 31. *þeicheman, .i. ma ettega in þer [tuc] an æthgabail laiz, anað cuicæi co taca cæc a cono, .i. a aize þine, gup a [cuinneðguf] cin comocuf.*

Dechmao þri ruðrao, .i. mí um anð ecin þenæaro do æuingro, cio ræt aine, .i. anað deðmaioe þoi na rætaid bið þe nech amáich þe comat ruðaræa, cemaio ræt aine he af a ualæur þein, cio neðam cio nemneðam. Aile do mnaib, aile dæc oiðim in ræ, .i. aile dæc oiðim, do na mnaib, imin þerann, .i. cach uaið ið apað teora noðmaioe do beðat þið, ið apað teora cæðmuðe do beðat mna, .i. cach æthgabail uil gubur þen,

¹ *Errat.*—There is a reference in the Harleian copy to a meeting with Patrick at Maghinseladh, but it is in the margin, in a different hand, and is not in the other copies.

At a territorial meeting held by the three noble tribes, i.e. to divide it (*Erin*) into provinces, i.e. at the meeting held between the noble tribes, i.e. the Ultonians, and the Feini of Temhair, and the Ernai-Dedadh; or they were the Ulaith, and the Galeoin, and the Ernai,¹ i.e. in the territory, at the great meeting at Uisnech in Meath. Who divided this island, i.e. who made provinces of it. There it was decided by them, i.e. by the learned, i.e. at Uisnech, and the distress had been without stay, without notice, without delay in pound. One day for all necessary things, i.e. a stay of one day upon the distress for a thing which is an article of necessity, i.e. a milch cow; for there are four necessary things, viz., necessities of life, i.e. such indispensable things as a person wishes to have for immediate use, without having to ask them of any other person; household articles of necessity, i.e. such as are used by a person in his house; articles necessary to pay fines with, i.e. such as are used by a person for immediately paying for his offences; articles necessary for a person's rank, i.e. such as are a person's own good property, without asking them of any other person. Three days for the next to them, i.e. a stay of three days for the thing next to it, i.e. the incalf-cow, and it is the next indispensable thing but one to it, i.e. the necessities of life or the next to it, i.e. every thing which is given, and which is an article of necessity or one of immediate use, has a stay of one day upon the distress for it, and a delay in pound of three days, and these stays are for persons own offences, and when there is but one territory in question; and it (*the distress*) is for payment, or proof, or denial, or legal assistance, for the period or the time that is for the things themselves, is what is for the proof; and, accordingly, as places or territories extend the stay for the things themselves, so they extend the stay for the proof, or *according to others*, places should not at all extend the stay for the proof. Five days to sue, &c., i.e. five days for suing the heifer from the chief in the territory, or the five days is the period for seeking defendants in a territory, when the heifer is not in a person's possession, or *when they have not legal assistance*.

DISTRESS.

This is a central territory, and each *territory* increases it by five days until it amounts to a month throughout all Erin, or fifteen days in a province; and he has not legal assistance then, and if he had, there should not be time to seek the defendant. Or the proper information here to be given is to seek the defendant, i.e. if the man who carried off the distress with him be not a lawyer, there is a stay of five days until he names his chief, i.e. the head of his tribe, who is sued for the crime of his kinsman.

Ten days for prescription, i.e. the thing for which it is necessary to seek an antiquary,^a though it be a thing on which the stay is one day, i.e. there is a *Ir. Sean-stay* of ten days for the things which are out of a person's possession during the period of prescription, whether it be a thing on which the stay is one day in its own nature, whether it be an indispensable thing or not. Two days for women, twelve days for the same respecting land, i.e. they, the women, have twelve days respecting land, i.e. whenever it is a notice of thrice ten days men give, it is a notice of thrice four days women give, i.e. in every distress that a woman takes,

Ir. Sean-chaidhe.

Dúrasa. 17. apad nali, ocuf apad nali ocuf oitim cethraimti. Tíreiri do ruz
 .i. comlogso iari tuat ocuf ruz inna, .i. ní cuingso rom abiao ar ain,
 ocuf ní cuingso rom apad, .i. tíreiri iartaisi ro, ocuf ní ro tuirum in
 apad, ocuf biaid tíreiri uatha do, .i. tíreire, 17 in tíreir ní do beir in rí
 ina ae, ina canngin, .i. apada, ocuf tíreirad, ocuf tíreiri imdeimniúghí
 mar ar ghráib flata acra. Tíreiri uathair do hí camur, .i.
 tíreiri déc acbeirim, .i. uathad do tíreirib, .i. in iartaisi beor.

Áen tíreiri do ac in ainmniúghad a ae, a canngin, do cach, no ac
 ainmniúghad a riach, no ac camur, i muir bic i cúich ainmín n-inaro,
 .i. magh bec ar na olis gail, aithail Ciarraige Cuirche, aithail
 ata rí Ciarraige Luachra for Corca Baiscinn, no for ruz
 Rathleno, no aithail ata rí Crumthann for Corco Muince.

17. aipe 17. gairt a rí toichead ro, .i. daerpuatha do na ruzar
 ro iat, .i. anad ciabaid aipocro anó cenibe upróra, ac domi-
 ceo mo olisge: ocuf ní decmad na cuicti beir ríur, ar ní bfuiglit-
 har ríur imbi, ocuf 17. ríurde ar ecen upocro cuicti no
 decmuioe.

Inann in tíreire eimceimniúghí ocuf in tíreire iartaisi, ocuf
 in tíreire decmuioe. Uathad do tíreire hí ahaenar in tíreire
 imceimniúghí, imceimniúghad do can achgabail do gabail, ocuf
 tíreire iartaisi, .i. iartirid apada ata rín. In tíreire de[mairge]
 ríreia do decmad apad, ocuf do tíreire iartaisi; co rí eim-
 ceimceo cad a tobach ríur in ríe rín. Dó na ghráib flata ata
 rín, ar uairliataige do beirar dóib.

Ar a moch oingbáil do thuaic, .i. ar a oingbail na tora
 co moch don tuat; 17. aipe ata in tíreiri uathair do no, ar oingbail amach
 ríur na tíreiri. Tíreire déc do tar cúich, .i. decmad apad ocuf
 tíreiri imceimniúghí; ocuf 17. ar rín 17. ríur conat i in aiais deiginach
 don apad aiais in tíreirib; no n apad, ocuf a tíreiri iartaisi ríu tuirum
 ríur. Ar a neemia a ríurib, .i. curá emcumgicheir do in rí in
 tarbur olisge, 17. aipe do beir a toicir, .i. do na ríechmnaib. Ar
 forbriur rí, .i. ar cia forbriur in rí ar cach ríurine 17. ríur in
 ríurpan ríurine, noán forbriur in ríurghad a toichea, ac mar
 biair do cad ghrá uairle ceta, ocuf rí ceta goma gairde a toicir rín.

1 *Fasting*.—Part of the process of distress amongst the ancient Irish, in certain cases, was that the parties before making it, should go to the residence of the defendant, and wait there without food for a certain time.

2 *Ciarraige Cuirche*.—Kerrycurrihy, a barony in county of Cork.

3 *Ciarraige Luachra*.—County of Kerry.

4 *Corca Baiscinn*.—The two Corca Baiscinn originally comprised the baronies of Clondulaw, Moyarta, and Ibrickan, in the west of the county of Clare.

5 *Rathlen*.—The Island of Rathlin, north of county of Antrim.

6 *Crumthann*.—Now anglicised Cruffon, comprising barony of Killyan, and part of barony of Ballinacree, in the county of Galway.

it is a notice of two days, a stay of two days, and a delay in pound of four days *that she must allow*. Three days for a king, i.e. this is an adjustment between the country and the king, i.e. he does not sue for his food-tribute in one day, and they do not seek notice, i.e. this is a case in which there are three additional days, and the notice is not reckoned in it, and he shall have three days only, i.e. 'tresae,' which is one of the three things that the king gives for his 'ae,' i.e. his cause, i.e. notice and fasting,¹ and three days grace if he sues persons of the chief-tain grade. Three days only for him *for levying a distress* in a subordinate territory, i.e. thirteen days verily, i.e. one instance of the three days, i.e. the three additional days also. Distress. —

He has three days to prosecute his cause, i.e. his contract, or to sue for debts, or to sue in a 'camus,' in a small plain in a territory in a rugged position, i.e. a small plain out of which he is not entitled to a hostage, such as Ciarraighe Cuirche,² or as the king of Ciarraighe Luachra³ in Corca Baiscinn,⁴ or upon the king of Raithlenn,⁵ or as the king of Crumhthann⁶ is in Corca Muinche.

The reason that the time of suing is short, is because they are tributary territories to these kings, i.e. there is stay whether there is notice or no notice, but "pay me my right," *he says*: and it is not ten days or five days he gives for it, because there is no decision respecting it, and *if there were* it is on this account a notice of five days or ten days would be necessary.

The three days grace, and the three additional days, and the three days with ten, are the same. The three days grace is the one instance of the three days, i.e. avoiding without taking distress, and the three additional days come after the notice. The three days with ten correspond with the ten days of notice, and the three additional days; and each can levy it in that time. For the chief-tain grades this is *allowed*, and it is on account of their rank it is granted to them.

So as quickly to get rid of him from the territory, i.e. to send him quickly out of the territory; it is for this reason that the three days only are allowed him, i.e. to drive him out within the period of three days. Thirteen days for him to go across a territory, i.e. the ten days for notice, added to the three days of avoiding; and from this it is evident that the last night of the notice is the night of the fasting; or his notice and his three additional days are reckoned here. Where all have the property of their rank, i.e. that he may here get the thing to which he is entitled from the debtors, is the reason that he brings his suit. For the king excels, i.e. for although the king excels every person who is lower than himself respecting testimony, he will not excel them in extending *the time of his suit*, but he is like every other person of noble grade, and it is thought that his suit is shorter in a territory on account of his nobility. For he can decide against every kind of person, i.e. with respect to tendering

O'D. 85. Nîr ǵabîet ecuma aîneçeta, .i. noçha ǵabîet hî in lûet pò hec-
curemmanǵîr lan rîr na hupîr[aw]ab [bîr] îr in aîneçet, .i. na ʔeoparða,
no co tucarî urparða leo pò lan leo, .i. cu lîar ocîr macha. Nâ auîr-

evidence against every kind of person who is lower than he is, i.e. the force of the **DISTRESS.** "for," is because, we have said before, he has thirteen days to go across a territory. Against every kind of person, i.e. in his country. Except *those of the two orders of religion and learning*, who are of equal rank *with himself*, i.e. except the grades of purity, who have twice the amount of his honor-price between penance and 'eric'-fine, i.e. the two poets, or the two brewys, or the two chiefs. Or doctor, i.e. the man of learning. Or the bishop, and from this is derived, "penance for the grades of wisdom." Or pilgrim, i.e. as such.

He is not capable of taking distress who is not able to bind it, nor unless he is accompanied by an advocate^a who is able to aid him until *the decision of* ^{a Ir. Eloquent speaker.} the court, unless it is taken before his eyes, for no one with the Feini witnesses a thing of which he is not an eye-witness. He who does not know these distinctions is shut out from the benefits of the court.

He is not capable of taking distress, i.e. he is not competent to take the distress. Who is not able to bind it, i.e. unless he is a law agent who can bind, i.e. a person who is capable of binding it to the full time of stay in the hands of the debtor. Unless accompanied by an advocate,^b i.e. unless the noble ^{b Ir. Good speaker.} speaker, i.e. the Brehon, or the advocate, accompany him to guard him in taking it. To aid him until *the decision of* the court, i.e. he assists him until he reaches the place where the cause is heard and adjusted, i.e. a man wise and learned in every pleading, who states the case at the court. Taken before his eyes, i.e. unless it has been taken out before his eyes, i.e. according to *the direction of* a learned man of truth. For no one, with the Feini witnesses, &c., i.e. for one should not bear witness, according to the Fenechus, concerning a thing of which he is not certain, i.e. unless he has been present at the taking of the distress, *to witness* that it has not been injured, i.e. in the bringing of it. Shut out from the benefit of the court, i.e. he is excluded from the benefit of the law, who does not know how the distress is to be taken.

Nor should it be taken by those unqualified for the court, by those who are forbidden to go security, by those incapable of making a contract, by the chiefs of the court; neither shall it be taken by a labourer, nor a cowherd, nor a lunatic, nor a 'fuidhir,' nor a man without support.

Nor should it be taken by those unqualified for the court, i.e. those persons do not take it who have a qualification inferior to that of the natives who sit in the court, i.e. the strangers, until they bring natives with them

DISTRESS. cuillete racha, .i. baro, ocuf lecepo, ocuf óainti [.i. in ti ír uicuillet
 — do gabail aratácuir, .i. na dooiruib ocuf na muréurta], .i. in raithe do
 O'D. 35. cuaro for in uircepa cor mbel.

Maí re airic na ret do éuaro rí, air[i]ctar uaroe íat, munar
 icurtar rum; ocuf ma ro icurtar ír rlan eirum. Cia tucaro
 reoit for culu, maí re oírí na ret do éuaro in raithe, ír ecen
 tó aithgin tóic tar a h-eirí.

Na écoir naoma, .i. mac beo athar, .i. in ti ír ecoir do gabail
 naom naicairéet. Na uair n-airécht, .i. rui, ruz, rugoamna, .i.
 na in luét ír doilgi do nech in canngin ríur írin oirécht.

In doiraró cia beít liar ocuf macha aice, cin cobe, nochá
 n-inoligteé nemurpaema a toicheó a n-urraóur, ina nemlecuo
 do gabail na hatgabala, no co tucaro urrao mar aen ríur.

Ír inoligto imorru a can nemurpaema a toicheó in doiraró
 oca ta liar ocuf macha, cin co tucta urraó mar aen ríur, ocuf
 ra leicteí a elóó, ata ríach eloróe do, ocuf ra doirna inoligto
 a gabail na hatgabala, ata ríac inoligto athgabala uao.

In doiraro imurro ac na rui liar ná machao, noóao n-inolig-
 teé nemurpaema a toicheó a can na a n-urraóur, no co tucaro
 urraó mar aen ríur.

Na doiraró ocuf na muréurte, na mír, ocuf na h-ecotnaí,
 ocuf na dair, noó a n-inoligteé nemurpaema a toicheó, naó a
 nemlecuo do gabail athgabala, cio im a ler uoein, cio im ler
 neic eile, no co tucaro urraó mar aen ríu, cia gabat he ar loí
 cin co ragbut.

Maro airbeireo ríu urraó do tabairt leo, ocuf ní tucrat
 [ocuf ní tarcur oligto dóib, eric éruice tar oligto uaitib,
 ocuf a n-athcur do gíur. Ocuf] rlan a n-elóo do lecuo, ocuf ra

¹ *Contract.*—The following words are added in the margin, and they are also
 O'D. 36. in C. 787:—ar na foruair ocuf for na tarbair ar ní naíre la Féine neé
 for na narcur, ní cobuig neé for na cobungar, one who cannot bind, cannot
 levy, for he cannot bind with the Feini who cannot himself be bound. No person
 can levy who cannot be levied upon.

² *Chief professor, rui.*—This word is applied to a man of eminence in any par-
 ticular department of learning. In the Book of Ballymote, c. 1,578, the rui
 lírui, 'the man learned in written history,' is called ríar lérínn, or chief pro-
 fessor, and is said to have the same honor-price as the king of one territory.

of full qualification, i.e. with a shed and a milk-yard. Who are forbidden to go security, i.e. the bard, and the half-poet, and the satirist, i.e. the person whom it is forbidden to take as a surety, i.e. the stranger and the foreigner, i.e. the surety who went security in the case of notice of a verbal contract. Distress.

If he went security to restore the property, it is restored by him, if the other does not pay it; but if it is paid, he is safe. Though the property be returned, if he had gone security for the good condition of the property, *if it be not in good condition*, he must make restitution afterwards.

By those incapable of making a contract, i.e. the son of a living father, i.e. the person whom it is improper to receive as security in a contract.¹ The chiefs of the court, i.e. a chief professor,² a king, a prince,³ i.e. persons against whom it is difficult for one to urge a cause at the court.

Though the stranger should or should not possess a cowshed and a milking-yard,⁴ it is not unlawful not to submit to his suit in 'Urradhus'-law, or to prevent him from taking distress, until he brings a native along with him.

But it is unlawful in 'Cain'-law not to submit to the suit of the stranger who has a fold and a milking-yard, even though he does not bring a native along with him, and if there be evasion, a fine for evasion is to be paid *by the person who evades*, and if illegality has been committed in the taking of the distress, he (*the stranger*), has to pay a fine for illegal distress.

But when the stranger has not a cowshed or a milking-yard, it is not unlawful not to allow him to levy his suit in 'Cain'-law or 'Urradhus'-law, until he brings a native along with him.

As to strangers and foreigners, lunatics, infants and idiots, and bondmen, it is not unlawful not to allow them to levy their suit, or not to permit them to take distress, whether in their own behalf, or the behalf of others, until they bring a native along with them, whether they procure him for a fee or not.

If they were ordered to bring a native with them, and have not done so, and law was not offered them, they shall pay 'erio'-fine for fasting illegally,⁵ and they shall, in every such instance, be non-suited. It is safe to evade them, and if they have taken illegal distress, *law*. Ir. Out of

¹ A prince. In C. 784 the *uair n-arrachtu* are described as being *ri, oair rui, oair eppuc*, a king, a chief professor, a bishop.

⁴ *Milking-yard*.—'Macha' is still a living word for farm-yard, in the county Kilkenny, and in some other counties.

DISTRESS. nðeipnat inóliz athgabala, ata fiach inólizró athgabala uaṭaib,
O'D. 36. [.i. leṭ cuicṛéta ón ðeoparo, ocuf leṭ uilrí a fiach; cethruime cúic rétu ón murchurtha, ocuf cethruime uilrí fiach; ocuf noch a nṛuil rin aṭt o ṑaor.]

Munap aipbeipṛéṑ ruu upparṑo ṑo taḃairṑ leo, ṑa leicṭeip a n-elóṑ, íf fiach eloiṑṭe ṑ'ic ruu; ocuf cia ṑo netrum inólizró athgabala noṑa nicaṑ naṑ ní ann; ocuf pṛecria ṑo ciaṑṑain pṑ ḃopaiḃ na nðeoparṑ ocuf na murṑuipṭe; ocuf paepaiṑ olizṑéṑ na mup, ocuf na écoṑnaiḡ, ocuf na ṑair.

Ma tucraṑ upparṑ leo, íf uip a toicheṑ ṑ'uppaemaṑ, ocuf ṑa leicṭeip a n-elóṑ, íf fiac eloiṑṭe ṑ'ic ruu, pṑ aicneṑ ðeoparṑa no murṑuipṭe; ocuf ṑá nðeipnat inólizṑéṑ nathgabala, íf fiach inólizró athgabala ṑ'ic uoiḃ pṑ aicneṑ in upparṑ, ocuf icaiṑ in
O'D. 36. t-upparṑ in imaricparṑ ar ar tuf, [leṭ na cuic pṑṑ, no na tṛi cethruime,] ocuf tecaip i cuiboiuf pṑ lan in ðeoparṑa no in
O'D.36,37. murṑuipṭe, co n-icaiṑ etarpu, [in t-upparṑ in leṭ, ocuf in ðeoparṑ no in murṑuipṭu in leṭ ele; no in cethruime na cuic réṑ, ocuf in leṭ uilrí fiach ṑo pṑpṑmuchṑ ón ṑeep ocuf ón ðeoparṑ ocuf on murṑuipṭu; ciṑ ðeoparṑ aca ta liaf ocuf machu cin cu beoh, nochu nṛuil an ṑeṑḃip in uppuuuf, ocuf aṑá a cáin.

Inólizró ṑon pṑchumuin toicṑeṑa, aparṑ, ocuf tṛopcuṑ, ocuf athgabail ṑo gabail um ní nap olizupṑup.

Inólizṑeṑ ṑon biuṑbuṑ a eluṑ rin ṑo lécuin im olizṑéṑ; ocuf aṑá n-inólizṑeṑ aṑaiḡ i n-aṑaiḡ. 'ṑia taircetuip olizṑéṑ imopriu ṑo, ocuf tṛopcuṑ tairup, íf fiach inólizró, no fiac pṑní ṑon imet uaṑ, ocuf cúic pṑoiṑ.]

In paenoleṑach, ocuf in t-uppocriac, ocuf in baip, ocuf in leṭceip, ocuf in caipci, ocuf in pui, ru, ruḡoamna, ocuf in mac beoathap íf ḡop, noṑa n-inólizṑeṑ nemuppaemaṑ a toicheṑa naṑ a nemilecuṑ ṑo gabail na hathgabala im lef neṑ eile, no co tucaro upparṑ map aen leo, ma pṑgabait he ar comlog no i n-aipró; ocuf cin co paḡbat, íf uip a toicheṑ ṑ'uppaemaṑ, ocuf a lecuṑ ṑo gabail na hathgabala, map um a lef uṑoem; noṑa

¹ *Seds*.—Five 'seds,' are equivalent to two cows throughout the Senchus Mor.

they shall pay a fine for illegal distress, i.e. half five 'seds'¹ shall be paid by the stranger, and the forfeiture of one-half his claim ; the fourth of five 'seds' by a foreigner, and the forfeiture of the fourth part of his claim ; but, *others say*, this is payable by the bondman only. DISTRESS.

If they were not ordered to bring a native with them, *and* if they are evaded, a fine for evading shall be paid to them ; and even though they have taken illegal distress, they shall not pay any thing for it ; but he shall answer *for it* who seeks to get rid of his contracts with the stranger or the foreigner ; and the law shall free the lunatics, and the infants and idiots, and the bondmen.

If they have brought a native with them, it is right to submit to their suit, and if evasion be committed, a fine for evading shall be paid to them according to their condition, whether it be that of strangers or foreigners ; and if they have taken illegal distress, a fine for illegal distress shall be paid by them according to the rank of the native, and the native shall pay the excess first, i.e. half the five 'seds,' or the three quarters, and they go into equal shares respecting the full *amount of the fine* of the stranger or the foreigner, and they pay it equally between them, the native the one half, and the stranger or the foreigner the other half ; or the fourth of the five 'seds,' and the half of the lawful fine which accrued is to be paid by the bondman, the stranger, and the foreigner ; whether the stranger has or has not a cow-shed or a milking-yard makes no difference in 'Urradhus'-law, but it does in 'Cain'-law.

It is unlawful for a plaintiff to give notice, to fast, and to take distress respecting a thing to which he is not entitled.

It is unlawful for a defendant to evade him as to law ; *and if he does*, there are two illegalities face to face. But if his right has been offered to him (*a plaintiff*), and if he still persevere, he pays a fine for illegality, or a fine according to the length to which he has gone, and five 'seds.'

As to the wanderer, and the outlaw, and the bard, and the half-poet, and the satirist, and the chief professor, king, prince, and the son of a living father who is obedient *to his father*—it is not unlawful not to submit to their suit or not to permit them to take distress in behalf of another, until they bring a native along with them, if they can obtain him for a fee or gratis ; but even though they do not, it is right to submit to their suit, and to permit them to take the distress

DISTRESS. n-inoligheḡ nemurpaemad̄ a toicheḡa, no co tucac urpad̄ leo da
 fasac he cin loḡ.

O'D. 87. [Mac po airbeireḡ ruu urpad̄ do tabairt leo ocuf roḡebḡair
 he ḡin loḡ, plan i n-elad̄ do lecan, ocuf da nḡepnḡac inoligheḡ
 athgabala, olc in rein.]

Man po airbeireḡ ruu urpad̄ do tabairt leo, da leicteḡ an
 elod̄ ata riach elorōḡe doib; ocuf cia do netrum inoligheḡ athga-
 bala, noco nicac naḡ ni, ocuf fpecra do tiacḡain po coraib in
 raenoleḡaiḡ ocuf in fuprocraiḡ; no iḡ fpecra da nemtarpaḡ-
 tain; ocuf fpecra da nemḡecin ḡligḡō ac in baḡo, ocuf ac in
 leḡceḡo, ocuf ac in cainci, ocuf ac in tḡai, ru, riḡḡamna; ocuf
 fpecra do tiacḡain po coraib in mic inḡair ḡairḡ, uair iḡ cin co
 fḡithe do. Iḡ reḡo iḡ cin co fḡithe anḡ, urpaemad̄ a toicheḡa,
 no urpaemad̄ do ḡabail athgabala, no urpaemad̄ i peichemnuḡ,
 no i riatonairḡ, no i mbreḡemnuḡ. In mac raepḡleicḡi, ocuf in
 mac inḡor, noca tecaḡ po coraib in a cin co fḡithe, ocuf tecaḡ
 pon ḡocapair uile.

Mā tucac urpad̄ leo, no cin co tucac, muna fasac he cin
 loḡ, iḡ ḡiḡia toicheḡ ḡ'urpaemad̄, ocuf ḡā leicteḡ a n-elod̄, iḡ
 riach elorōḡe ḡ'ic ruu; ocuf ḡā nḡepnḡac inoligheḡ athgabala, iḡ
 riad̄ inoligḡō athgabala ḡ'ic doib, ocuf noḡa tecaḡ po coraib
 uim ru, uair iḡ ḡligheḡ urpaemur a toicheḡ.

Niḡ ḡair mḡ na buachail, .i. ni ba maḡḡnac cin cor ḡabail mḡ
 na furiḡ, ciḡ on, ap atait ciac reoit i na ḡabail ciḡ on ci iḡ cori ḡia
 ḡabail, ḡia reḡmallaḡ ni ḡia ḡligheḡ. Mḡ .i. ḡaer. Buachail, .i.
 buachail cometa na mbo. Fulla, .i. po tabair in ḡia fulla. Furiḡ,
 .i. in ḡaer furiḡ. Reḡ ḡiḡaeraim, .i. comḡḡarō no ap no munap min
 ciḡi no cominḡell tucithe.

Ar atait ciac reoit ina ḡabail etechḡa, no ina poḡ-
 ḡabail, inḡe tḡi baḡail nairneḡa po riapad̄ la feine;
 a tuiḡme cin chinairḡ; a tuiḡme fḡi cinairḡ ḡia nḡep-

¹ *Lematic*.—The 'fulla' was a man of the same description as the 'geilt,' but
 was supposed to have been set mad by throwing a wisp at him which had been
 saturated with magical charms.

if in their own behalf; it is not unlawful, however, not to submit to their suit, until they bring a native with them, if they can procure him without a fee. DISTRESS.

If they were told to bring a native with them whom they might have procured without a fee, it is safe to evade them, and if they take illegal distress, it is an offence.

If they have not been told to bring a native with them, and if they have been evaded, they shall have the fine for evasion; and though they should take illegal distress they shall not pay any thing, but he shall answer for it who seeks to get rid of his contracts with the wanderer and the outlaw; or he is to answer for his non-appearance; and he is to answer for his non-observance of law with the bard, and the half-poet, and the satirist, and the chief professor, king, and prince; and he shall answer for it who seeks to get rid of his contracts with the son who supports his father, for it is a justified illegality in his case. This is justified illegality—to submit to his suit, or to assent to his taking of distress, or to assent to his prosecution, or to his evidence, or his judgment. As to the emancipated son, or the disobedient son, their contracts are not set aside where their illegality is justified, but all their bad contracts shall be set aside.

If they have brought a native with them, or even if they have not, unless they could have procured him without fee, it is right to submit to their suit, and if they be evaded, a fine for evasion shall be paid to them; and if they have committed illegality in taking distress, they shall pay a fine for unlawful distress, and their contracts shall not be set aside for this reason, for it is the law that allows them to levy.

Neither shall it be taken by a labourer nor a cowherd, i.e. it is no wonder that a labourer or a 'fuidhir' should not take it, for there are five 'seds' to be paid as fine for the taking of it, even by the person who is qualified to take it, if he omits any thing required by the law respecting it. A labourer, i.e. the bond-man. Cowherd, i.e. the herd who minds the cows. Lunatic, i.e. upon whom the magical wisp has been put. 'Fuidhir,' i.e. the bond-'fuidhir'. A man without support, i.e. a man who has fallen from his rank, and who has no support either from the land or the regulation of the territory.

For there are five 'seds' for the unlawful taking of it, or for the forcible taking of it, except in the three cases of error on the part of the advocate, which are exempted by the Feini—to take it without a debt being due; to take it for a debt which has been dis-

charged ; to remove it into the green of a noble dig-
nitary, expecting him to be able to protect it. To take
it from a protection in which it could be protected
without allowing it to remain in the protection—if it
has been taken from such a place of protection the
honor-price of the protector shall be paid, and there
is return of distress until another is taken.

DISTRESS.

For there are five 'seds,' i.e. five 'seds' which amount to two cows, i.e., two three-year-old heifers and three young heifers ('colpach'), worth one-third of a cow each; for there are five 'seds' for taking it unlawfully, though there are more for it at another time than five 'seds.' The force of the "for" here is, because we said before "Nor should it be taken by these unqualified for the court." For the forcible taking of it, i.e. the taking of it, notwithstanding pledges and ties from a person's own house, i.e. from the cow-shed or the enclosed paddock.

The five 'seds,' with time, or five cows are paid for the unlawful seizure, for it is said in the Aei Emhnaidhe, "The half of each "distress for the unlawful seizure of it, until it reaches ten cows." The *fine* for illegal taking of distress does not exceed five cows, though it (*the distress*) should amount to thirty times seven 'cum-hals,' and these fines are forfeited out of the original debts, though they are measured by the distress. Half the distress is, in this case, less than five 'seds,' or it is equal to five 'seds,' and if half the distress be more than five 'seds,' it will be the same. The half of every distress is forfeited for illegal distress by a layman before notice and before fasting, as far as five cows; or all the distress is forfeited for the illegal taking of it by the church before notice and before fasting, as far as ten cows. This is before notice and fasting; and if it be after notice and fasting, there are five 'seds' coming to the layman for it, but nothing to the church, for to evade justice renders the church perfectly unworthy, and it is right that there should be nothing coming to it. To evade, however, does not render a layman perfectly unworthy, and it is right that there should be five 'seds' coming to him.

Except three cases of error on the part of the advocate, i.e. the three cases in which the advocate has erred, or the three things which are a danger to the person who pleads a cause, and not to an advocate as such; for what is mentioned here is a good exemption to an advocate. Why so? For five 'seds' are imposed as a *fine* upon any one, unless he has an advocate at the taking of the distress, but not upon the advocate himself. Which are exempted by the Feini, i.e. though he has no advocate, being an advocate himself, i.e. he is exempted

DISTRESS. ԴՈՆ. Ա շուրմե ԵՆ ԿԻՆԱՅԻ [ի. ըօն աշնօծ], .ի. ԿԵ ԵՆ ԱԻՇ, օԿՄ ՈՒ ԻՇԻՐԿՄԱՆ ՆԱ ԴՈՒԻ, .ի. ԶԱԻԾՈ ԴՄԱՆ ԻՆ ԱԾԶԱԲԱՆ [օԿՄ ՉՈ ՄԱՍԻՇԻՐ ԵՐՈ ԵՆ; ԵԾՄԱՆԶ ԻՄՈՐԴԱ ՈՒ ԵՒ, ՈՒ ԿԵՐԱՍՄԻ ԴՄԱՆ ՉՈՆ ԱՆՈ ԴՈՆ]. Ա շուրմե ԲՐԱ ԵՆԱՅԻՉ, [ի. ԶԱԻԾՈ ԴՄԱՆ ԻՆ ԱԾԶԱԲԱՆ, ԵԾՄԱՆԶ ԻՄՈՐԴԱ ԶԱԻՇԵՐ ԴՄԱՆ ԻՆ ԻՆ ԵՆԱՅԻՐԻՆ], օԿՄ ՉԻՆԼԱԾԻՐ; .ի. ԻՇԱՐ, .ի. ԴՈ ՉԵՐԻՇՈՒԼՈ ՔՈՄԵ, օԿՄ ՆՈՇԱ ՈՐԻՇԻՐ ԴՄԱՆ ԱՇԵՐԻՇՈՒԼՈ. [ՈՒ ԲԻԱՇԱՇ ԻՄՈՐԴԱ ՉՈ, ԱՐ ԻՐ ԱՆԻՔԻՄՄ օԿՄ ԴԵՍԻՄԼԵ Ա ՉՈՐՈՍԻՇ ՉՈ].

O'D. 39.

O'D. 40. ԿԱՅԻ ՉԵՐԵԻՐ ԵԿԱՐԴԱ [ԴՈՆ] օԿՄ ԻՆ ԵԱԻԼ ԵՄԱ Ի ԿԱՆ, “ՈՒ ԶԱԻՇԵՐ ԱԾԶԱԲԱՆ ՆԱՇ ԱՇԻՄԵ ԵԱՐ ԵՆՆ ԱՐԱԻԼԵ”? ԻՆ ՉՈՒՆԵ ՉԱՐ ԶԱԲՈՇ ԻՆ ԱԾԶԱԲԱՆ ԱՆՆ ԴԵՆ, ՆՈՇԱ ԲԻԱՇԵ ԻՆ ԵՆ ԱՐԱ ԱՆՈ ԱՐԱ ՉՈԱԶԿՄ ԴԵՆ ՆԱ Ա ՉՈԱԶԿՄ ԻՆԵԼՈՅԱՆ, օԿՄ ԴՈ ԲԻՇԻՐ ԻՆ ԵՒ ԴՈ ԶԱԲ ԻՆ ԱԾԶԱԲԱՆ ՆԱՐ ՈԼԶ, օԿՄ ԵՈՐԱ ԵՒԱ ՆՈ ԵԵՐԵ ԲԻԱՇ ԻՆՈԼԶԻՇՈ ԱԾԶԱԲԱԼԱ ԱՐԱ. ՏՈՆՆ, ԻՄԱՐԴՈ, ՆՈՇ ՈԼԵԶՄ ԻՆ ԵՆ ՉԵ ԻՇԻՐ, օԿՄ ՆՈՇԱՆ ԲԻՇԻՐ ԻՆ ԵՒ ԴՈ ԶԱԲ ԻՆ ԱԾԶԱԲԱՆ ՆԱ ՈԼԵԶԱՐ, ՆՈ ԵԵ ԴՈ ՈԼԶԻՇՈ ԴՈ ՉԻԼԱՇ ՔՈՄԻ; օԿՄ ՆՈՇԱ ՈՐԻՇԻՐ ԴՄԱՆ Ա ՉԻԼ, օԿՄ ԵՈՐԱ ԵԵՄԱՇ ԴԼԱՆ ՉՈ.

ՉԻԱ ԲԵՐԵԱՐ ԻՆ ԲԵՐ ՇՈՐՄԵՐ ԻՆ ԱԾԶԱԲԱՆ ԲՐԱ ԵՆԱՅԻՇ ԵՆԱ ՈԼԵԶՄ ԵՆԱՅԻՇ ՉԻ, ԲԻԱՇ ԲՈ ՈՒ ՉՈՆԻՄԵՇ ԱՇՈ, օԿՄ ԵՍԻՇ ԴՈԱ ՇՈՐԵԿԵՐ ՈԼԶԵՇ ՉՈ. ՄԱՆԱ ՇՈՐԵԿԵՐ ՈԼԶԵՇ ՉՈ, ԵՍԻՇ ԴՈԱ ՉՈ, օԿՄ ԵՍԻՇ ԱՇՈ, օԿՄ ԻՆ ԲԻԱՇ ԻՆՈԼԶԻՇՈ ԴՈ ԴԱՅԻՐ Ի ՆԶԱԲԱՆ ՆԱ ԿԱԾԶԱԲԱԼԱ, ՄԱ ՉԵՐԻՇ ԼԱՐ [ԵՒ ՆՈԼԶԵՇ] ՆՈ ՄԱ ԵՆՆԵԿԱԲԱՐԵ. ՕԿՄ ՈԼԶԻՇՈ ԵՐՈ ԵՆՆԵԿԱԲԱՐԵ, ԵՍԻՇ ԴՈԱ ԱՇՈ օԿՄ ՉԻԼԻ ԻՆ ԲԵԻՇ Ի ԵՇՇԱՐ ՉԵ. ՄԱ ԵՆՆԵԿԱԲԱՐԵ ԼԱՐ, օԿՄ ՈՒ ՈԼԶԻՇՈ, ԵՍԻՇ ԴՈԱ ԱՇՈ ՆԱՄԱ օԿՄ ԵՆԵԱԻՇԵՐ [ՈԼԶԵՇ] ԲՐԱ ԻՆ ԿԱՇ ԶՈԵ ՉԻԵ ԲՈ.

O'D. 40.

ՄԱՇ ԻՆ ԲԵՐ ԱԿԱՐԾԻՐ ԱՆՆ ԵԼԱՐ, օԿՄ ԴՈ ԲԻՇԻՐ ԵՈ ՈԼԵԶՄ Ե, ՉԻԱԲԼԱՇ ԲԻԱՇ ԱՇՈ, օԿՄ ԵՍԻՇ ԴՈԱ.

ՄԱՇ ԵՆՆԵԿԱԲԱՐԵ ԼԱՐ, օԿՄ ՈԼԵԶՄ Ե, ԱԻՇԶԻՆ ԱՇՈ, օԿՄ ԵՍԻՇ ԴՈԱ. ՄԱՇ ԵՆՆԵԿԱԲԱՐԵ ԼԱՐ, օԿՄ ՈՒ ՈԼԵԶՄ Ե, ՆՈ ՄԱ ՉԵՐԻՇ ԼԱՐ, ԵՆԱ ՈԼԵԶՄ Ե, ԵՍԻՇ ԴՈԱ ԱՇՈ Ի ԵՇՇԱՐ ՉԵ; օԿՄ ԻՐ ՉԻԼԵՐ Ա ԱԾԶԱԲԱՆ ԴՄԱՆ ՉՈ ՇՈՐՄԵ ԵՆ ԵՆԱՅԻՇ ՕԿՄ ԲՐԱ ԵՆԱՅԻՇ ՉԻԱ [ՆԵՐԼԱՅԻՇԱՐ].

O'D. 41.

ՄԱՇ ՇՈՐՄԵ ԵՆ ԵՆԱՅԻՇ ԻՄԱՐԴՈ ՉՈՅՆԵ, օԿՄ ԴՈ ԲԻՇԻՐ ՆԱ ՈԼԶ, ԻՐ ԲԻԱՇ ԲՈՆ ՈՒ ՉՈ ՈՒՄԵՇ ԱՇՈ, օԿՄ ԵՍԻՇ ԴՈԱ, ՄԱ ԵԱՐԵՄ ՈԼԶԵՇ ՉՈ; ՄԱՆԱ ԵԱՐԵՄ ԻՄԱՐԴՈ, ՈՒ ԲԱՆ ՈՒ ՉՈ ՆԱ ԱՇՈ; ՆՈ

according to the Fenechus from paying any thing for it. To take it without a debt *being due*, i.e. for the advocate to do so, i.e. no debt being due, yet he does not know but there is, i.e. he takes the distress, and he thinks that there is a debt due; it happens, however, that there is not, he does not pay in that case. To take it for a debt, i.e. he takes the distress, but it happens that distress was previously taken for that debt, and the debt discharged. It had been previously paid, but he (*the advocate*) did not know of its payment. He is not fined in this case, for it was through ignorance and simplicity he was led to take it.

DISTRESS.

What is the difference between this and the place in the 'Cain'-law, *where it is said*—"No person shall take distress for another?" The person from whom the distress was taken in that case, was not liable for the debt on his own account or the account of his kinsman, and the person who took the distress, knew that the debt was not due, it is right that there should be a fine for illegal distress *imposed* upon him. In this case, however, the debt was not due at all, and the person who took the distress did not know that it was not due, or though it had been due, it was paid already; but he did not know of the payment, and it is right that he should be free.

If the man who distrains for debt knows that the debt is not due, he shall be fined according to the length he has gone, and *shall pay* five 'seds' if what the law requires be offered to him. If what the law requires be not offered to him, there are five 'seds' due to him, and there are due of him five 'seds,' and also the fine for the illegality which I have mentioned in taking the distress, whether he were certain that it was due, or whether he were doubtful. And though it be due, yet if he were doubtful, he pays five 'seds,' and forfeits the debt in each case. If he were doubtful, and that it is not due, five 'seds' only are due of him, and what the law requires is offered to him in each case of these.

If the man who is sued evades justice, knowing the debt to be due of him, double the debt is payable by him, and a *fine of five* 'seds.'

If he be doubtful, and that it is *really* due of him, he must make restitution, and *pay* five 'seds.' If he be doubtful, and that it is not due of him, or if he be certain, *and* that it is not due of him, five 'seds' are payable by him in each case; and if a person evades it is lawful to take distress from him, whether he owes the debt or not.

If a person distrains, there being no debt due, and knowing that no debt is due, he is fined according to the circumstances of the case, and *pays* five 'seds' besides, if what the law requires is offered to

DISTRESS. —Donno, cuma imlecaro donna cuic reatib, ocuf riach ro ní do nimec uao rum. Maó cunnatabairt lair co noliḡ, ocuf tarcur oligeó [do], íf cuic reoit uao rum [nama]. Muna tarḡur oligeó do rum íf cuic reoit do o broidiú. Ma fuair nech dia n-iaḡraigeo, ocuf ní ro iaḡraige, íf cuic reoit uao, ocuf leḡ cuḡuma in reic acuf, ma tarcur oligeó do. Muna tarcur imurro, ní fuil ní uao na do.

Al tabairt hí faithi uafal neimio, .i. a tabairt i panche in neimio uafal, íf cumcech a oitín, .i. ḡraó feachta, .i. anríf do, ní piteir cumao faiteí uafal neimio.

Cio ro deira co fuil eiric i feimall na atḡabala do bneit i n-airliḡ airé airto no eclara a cain, ocuf co fuilit cuic reoit i mbneit na hachgabala i faiteí ḡraio feḡta i nuḡraoḡur? Íf e faḡ ro deira, doḡa roḡail do denam rir in athgabail i faiteí ḡraio feḡta i n-uḡraoḡur na rir in athgabail i n-airliḡ airé airto, no eclara i cain, ocuf coir cia no beḡ cuic reoit on ti rucaḡ-taḡ in athgabail i faithi ḡraio feḡta i n-uḡraoḡur; no donno luḡa lamar roḡail do denam rir in airto nemeo im in n-athgabala i cain na i n-uḡraoḡur.

O'D. 43, 43. [In some ruc in athgabail i faiteí neime, mun piteir curub faiteí neimio, ocuf ní fuair coonuch dan iaḡraioḡeó, no cé fuair, ní ro iaḡraioḡeó, ocuf rlan do; no cin cur iaḡraioḡeó, muna feoir buóim ḡurub faiteí, íf rlan do. No cumao leḡriach cach ainríf ann.

Maó ro piteir féin ḡur ub faiteí neimeoḡ, cin cu piteir, máó fuair coonuch dan iaḡraioḡeó, ocuf ní iaḡraioḡeó, íf cúic reoit ḡriur na faiteí ann, ocuf cúic reoit ḡriur na hachgabala; no cumao aon cúic reoit doib aroen, ocuf a dá tḡian ḡriur na faiteí, ocuf aon tḡian ḡriur na hachgabala.

¹ *Septenary grade.*—In a subsequent part of the *Senchus Mór*, it is provided that in certain cases part of the distress was to be carried to one of seven foruses, viz., the forus of the Ollamb, of the Brehon, of the Aire-iter-da-aire, of the Aire-deas, of the Aire-tuise, of Aire-ard, and of the Aire-forgaill.

him. But if it is not offered, there is nothing due to him or of him; DISTRESS.
 or now, *according to others*, the five 'seds' are remitted, and the fine
 got from him is according to the length he went. If he is doubtful
 whether it is due, and if what the law requires is offered to him,
 five 'seds' only are due of him. If what the law requires has not
 been offered to him, five 'seds' are due to him by the defendant. If
 he found a person of whom he might have asked, and that he did
 not ask, five 'seds' are due of him, and he forfeits one-half the debt
 which he demands, if what the law requires has been offered to him.
 If it has not been offered, there is nothing due of him or to him.

To remove it into the green of a noble dignitary, i.e. to bring it
 into the green of a noble dignitary, expecting him to be able to protect it, i.e. *one*
of the septenary grade,¹ i.e. he is in ignorance, and does not know that it is the
 green of a noble dignitary.

What is the reason that there is 'eric'-fine for neglecting to bring
 the distress into the pound of an Aire-ard or of a church in the
 'Cain'-law, and that there are five 'seds' for bringing the distress
 into the green of one of the septenary grade in 'Urradhus'-law?
 The reason is, because it is more likely that injury would happen
 to the distress in the green of one of the septenary grade in *contem-*
plation of 'Urradhus'-law than to the distress in the pound of the
 Aire-ard, or of the church in *contemplation of* the 'Cain'-law, and
 it is right that there should be a *fine of* five 'seds' from the person
 who brings the distress into the green of *one of* the septenary grade
 in 'Urradhus'-law; or, indeed, there is less attempt made to do
 injury to the high dignitary respecting the distress in *contemplation*
of the 'Cain'-law than of the 'Urradhus'-law.

The person who brought the distress into the green of a dignitary,
 unless he knew that it was the green of a dignitary, and if he did
 not find a sensible adult of whom to make inquiry, or though he did
 find one, if he did not inquire, is free; or although he did inquire,
 if he did not know himself that it was the green of a dignitary, he
 is free. Or, *according to others*, there is half fine for every case of
 ignorance.

Whether he knew himself that it was the green of a dignitary, or
 whether he did not know it, if he did meet a sensible adult of whom
 to inquire, and yet did not inquire, five 'seds' are due to the owner
 of the green, and five 'seds' to the owner of the distress; or a single
 fine of five 'seds' is due to both, of which two-thirds are due to the
 owner of the green, and one-third to the other.

DISTRESS. Már do mac i n-aíř ícca létoirpe ro fíarfuir, ocur do geba coonuc, cúic feoit uadurum ann, ocur leť cúic feoit ón mac. Már do mac i n-aíř ícca aithgína ro fíarfuir, ocur do geba coonuch, cúic feoit uadurum ann, ocur aithgína na n-aile ocur na n-airbe ón macc.

Már do mac i n-aíř ícca aithgína ro fíarfuir, ocur do geba mac i n-aíř ícca leť dípe, leť cúic feoit uadurum ann, ocur aithgína na n-aile ocur na n-airbe ón macc; ocur in mac do teclumud na h-aířabála in gac inao díb fín can áttóide impe. No dono, cibé duine dár fíarfuir, muna fuair duine bu díleou, íř flán do.]

Á tabairt do fíadu, .i. do comair. Ář eualainř a turtaigehi, .i. řaerum ópacbail uirí, .i. cruí. Mao cen airíř fínaite, .i. ual řor culu, .i. in řaerma ířlan do, .i. mao cin říř řaerma i n-émar gabur in athgabáil. Mao do fíadu ro gabtar he, .i. mao do fíadu ro gabtar he, .i. íar říř turthuřad accraí, ířřechtmađ n-eneclainne ocur cuic feoit. Ář řenař loř nenech in fínaite, .i. íř uair řonúcheř loř enech říř in řaerma don athgabail do lecon řon caill, ocur am bia řor loř enech anto do bet na laim ře ře na řaíře, ře ře anta anenta in feoit, .i. no řeéctmađ eneclainni ma uarí cpo no gabal dípe. Suíteh na h-athgabála, .i. ímpař in athgabail in ní hířin im a hanao i laim cinrař. Co ro gabairt aithéřnach, .i. co ro gabáit acharnach řechuřa eile, .i. íar mbliadain mađ tarí cpo no gabail díří, no áttóicheđ ro cétoir mao ař řaerma cenae.

Mao ro uirřaem in díobair apad i řaerum, ocur ro airbeir řia cpořcad airřeibíř řneim don řeichemaim toíceoa, a apad conach ecin do athapad, ocur řaerair dířeđ in díobair can cpořcad ař ře ře in řaerma.

Mao ro uirřaem in díobair apad, ocur cpořcad i řaerum, cia no airbeřeđ a řaerum řia ngabail athgabála de, teit turthuřad la řogaíl ann; íř flán athgabail do gabail de.

¹ *Exemption.*—There were periods at which persons were entitled to certain exemptions respecting the payment of debts. On the death of the King of Ireland, or of the successor of St. Patrick, every one in Ireland was entitled to a year's exemption. On the death of the king of a province, every one in the province had exemption for three months. On the death of the king of a cantred, there was one month's exemption, &c. Every chief had the privilege of giving protection during his life for the same length of time as that of the exemption which would happen at his death.

If he inquired of a youth at the age of paying half 'dire'-fine, though he might have found a sensible adult, five 'seds' are due of him for it, and half five 'seds' of the youth. If it was of a youth at the age of paying restitution he made the inquiry, though he might have found a sensible adult, five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades. DISTRESS.

If he inquired of a youth of the age of paying restitution, though he might have found a youth of the age of paying half 'dire'-fine, half five 'seds' are due of him for it, and of the youth restitution of the stakes and palisades; and the youth shall collect the distress in every instance of these without any second suit respecting it. Or, indeed, whatever person he has made the inquiry of, unless he could have found a more lawful person, he is free.

To take it from a protection, i.e. from a place of protection. In which it could be protected, i.e. to get protection for it, i.e. for the cattle. Without allowing it to remain in the protection, i.e. to go back, i.e. under the protection he is free, i.e. if the distress has been taken without knowledge of protection, in the absence of the owner. If it has been taken from such a place of protection, i.e. if it has been taken from a place of protection, i.e. after the knowledge of its being under protection, it (*the fine*) is one seventh of honor-price and five 'seds'. The honor-price of the protector shall be paid, i.e. the honor-price of the protector, taken out of the distress, is to be forfeited, and the thing which is allowed for honor-price shall remain in his hands during the fixed period, i.e. during the lawful time of the stay of the cattle, and the seventh of honor-price only if it has been taken from a fold or angle of the country. There is return of the distress, i.e. this thing returns the distress and causes it to remain in the hands of the debtor. Until another distress is taken, i.e. after a year, if taken from a fold or an angle of the country, or it shall be sued for again immediately, if it had been taken while under protection.

If the defendant has submitted to receive notice during a period of exemption,¹ and he announced it before being fasted upon, the notice takes effect for the plaintiff, so that he is not obliged to serve a second notice,² and the law frees the defendant from being fasted upon during the period of the exemption.

If the defendant has consented to receive the notice and to be fasted upon during the exemption, though the exemption was announced before the taking of the distress from him, compensation for damage shall be for it; and it is safe to take the distress from him after the exemption.

² Second notice, i.e. after the expiration of the time of the exemption or of the protection.

DISTRESS. Քաբամ լին տաճիք ղե ղե ղ-աբարօ օսըք զիօրքժի, օսըք մար ղե ղե ղա զիօր իմբեմնուցժի տաճիք ին քաբսում լին, աժտ մա ղո ալի-բերթօ ա քաբամ ղո շետօր, քաբարօ ծնիցթօ հե շան աղջաբալ ծո չաբալ ծե ղե ղե ին քաբմա.

Ման ղո ալիբերտալ ա քաբամ շար չաբարօ աղջաբալ ծե, իք աթարօ ղեժմարօ ալ ին աղջաբալ.

Մա ղո չաբարօ աղջաբալ շար ղիք քաբմա, ի ղ-եժմար, ղո շար ալիբերտ քաբմա ի քարօնարօ, շուք ղեօր ծ'քի ին քաբմա առն, օսըք շուք ղեօր ծ'քի ղա հաղջաբալ; ղո շումարօ աեն շուք ղեօր ծուծ աբաեն, օսըք ծա շումար ծ'քի ին քաբմա, օսըք աեն շումար ծ'քի ղա հաղջաբալ.

Մար շեն ղիք քաբմա, ի ղ-եժմար, ղո չաբարօ աղջաբալ ծե, լօջ քեժիք ղիք ին քաբմա ծոն աղջաբալ ծո լեժուն ղո շալլ, օսըք ա քալ առն օ ժա ղին աթաժ ծո երօ ի քաբմա, օսըք աթաժ ալենտա ղա ղեք իար ղին.

O'D. 45. Մար շեն ալիբերտ քաբմա ի քարօնարօ ղո չաբարօ աղջաբալ ծե, աթարօ ղեժմարօ ալ ին աղջաբալ օսըք ծիժիմ ղանե ղեք, օսըք աթա ին [քաբսում] ի շոմբեմնուցարօ ղե ղեժմարօ օսըք ղե աենե ղեք ալի առնլին.

Մարօ տա ին քաբամ ի շոմբեմնուցարօ ղե ղեժմարօ, օսըք ղո քալ ղե աենե ղեք ալի, աթարօ ղեժմարօ ալիք, օսըք շոք եք ծոծ երքա, ա քալ [առն] ծոն քաբամ իարք ին ղեժմարօ, ղո ծիժիմ ալենտա ղա ղեք, շար ած եծ երք ծիժիմ ծո իար ղին ղեժմարօ.

Մա տա ին քաբամ ի շոմբեմնուցարօ ղե ղեժմարօ, օսըք ղո քալ իար ղին ղեժմարօ, աթարօ ղեժմարօ ալիք օսըք ա ծիժիմ ալենտա երքեյն, ալիք ղո քալ ին քաբամ իարք առ ղեժմարօ.

Մարա չարօ ին քաբսում ղա ղեժմարօ, օսըք իք ղիք ին քաբսում ղա աթարօ ալենտա ղա ղեք, օսըք իք եծ իք աթարօ ծո ղե ին քաբմա, օսըք ա ծիժիմ ալենտա ղեյն իար ղին.

Քաբամ տաճիք ղին ղե ղե աթարօ, օսըք զիօրքժի օսըք զիօր իմբեմնուցժի; օսըք մարա ա ղալիք ղա տաճիք առ քաբսում, շոմբեմնուցարօ ղիք ին քաբսում օսըք առ ղ-աթարօ, շոք եք ծոծ երք ղիք, չար ած եծ երք աթարօ ծո.

Մար ա ղ-ալիք ծիժիմ տաճիք առ քաբսում, շոմբեմնուցարօ

¹ *Adjustment*, i.e. the time of the exemption and the time of the stay shall be compared, and whichever of them is the longer shall be the stay.

This was an exemption which occurred during the period of the notice and the fasting, and if it is during the period of the three days grace that that exemption has come, yet if the exemption has been at once made known, the law frees him from having the distress taken from him during the period of the exemption. DISTRESS.
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If the exemption was not announced until the distress had been taken, there shall be a stay of ten days upon the distress.

If distress has been taken, notwithstanding the knowledge of the exemption, in the absence of the owner, or notwithstanding the announcement of the exemption in his presence, five 'seds' are due to the protector of the exemption for it, and five 'seds' to the owner of the distress; or it is a *single fine* of five 'seds' to them both, of which two-thirds are for the protector of the exemption, and one-third for the owner of the distress.

If the distress has been taken from him by a person without a knowledge of the exemption, in his absence, the honor-price of the protector of the exemption taken out of the distress is to be forfeited, and what remains thereafter is to be free during the period of the exemption, and the natural stay of the 'seds' besides.

If the distress has been taken in his presence without announcement of the exemption, there is a stay of ten days upon the distress, and a delay in pound of eleven days, and the exemption is concurrent with both the ten and the eleven days then.

If the exemption be concurrent with the ten days, and not with ten and eleven days both, there is a stay of ten days upon it (*the distress*), and whichever of them is longer, viz., the remainder of the exemption after the ten days, or the lawful delay in pound of the 'seds,' it shall be the delay in pound after the ten days.

If the exemption extends to the ten days, and does not go beyond the ten days, there is a stay of ten days upon it, and its own lawful delay in pound, because the exemption does not go beyond ten days.

If the exemption is shorter than the ten days, and longer than the lawful stay of the 'seds,' then its stay is the period of the exemption, and its own lawful delay in pound remains afterwards.

This is an exemption which occurred before the period of the notice, and the fasting, and the three days grace; and if the exemption occurred in the time of the stay, *there shall be* an adjustment¹ between the exemption and the stay, and whichever of them is longer, it shall be the stay.

If the exemption occurred in the time of the delay in pound, there

Dúttas. — **101** an bpaoram ocuf in tichim, ocuf cío bé tób bur fia, gur ab
eó bur tichim tó.

Mar a n-aimhir lobéa, nóa paorann an rógelt na an bleit
na an lobad hí, uair ní téit an paorann amac'na deagad, ocuf
téit in turbad.

Cuic feoit hí lobud cacha hachgabala ro muidir
Morann; noch fíl tui feota cacha tpaacha ro pollaig-
cher co aurlainn a tichma, ach ní conanais deitcheire.

Cuic feoit, .i. tó ba. Ní lobud cacha hachgabala, .i. cinteis, .i.
cuic feoit ír e ní ro meirennaisgetair Morann tó tóil illobad tó caé
achgabail an caé laite n-anceta o ticea aimhir lobéa, .i. im-bnechaid
nemeó poillrigthir aní rin, ocuf íe inanna na tui feoit ocuf na cuic
feoit iar fut, .i. a cuic í n-achgabail cinteis, fet cacha tpaacha; tui
feoit imuirio caéa tpaacha í n-achgabail in bleoguin. Noch fíl tui
feota, .i. nóe feidim no inoiraisim co fuilet tui feoit uata caéa tpaéa
o ro pollaigseir hí co huairal cinnoir a totma; inann íat ocuf na cuic feoit
romann. Cacha tpaéa, .i. ír cach tpaéa ron aét in cet tpaé, cuic
feoit í fuig, ocuf tui íarann cach tpaé co uirlann a tichma, .i. ó ro
fogelta amach atá in tichim. Tui feota, .i. tui ba inlaega an tó
m-buaid tpe laega. Ach ní conanais deitcheire, .i. aét aní ainseir
a deitbir turbad; uair nóa paacha in achgabail illobad tóa rabat
na deitbirre ro air, .i. ainseir, no ainseir, no econnair, no etseo.

Ní bí íerach nach ruannach; ní tualainn tóat na
tíorannair; ní fuillenn cono enaima; raigeth cach a
comler; íadad fori tere tpebaib hí comairdaib tpaé;
ní bí acraí tó paerann; ní acraí nard caemclai o
craib in forair, co cuiriuu fori fiaðnaire tó achgabail
tehta.

shall be an adjustment between the exemption and the delay in pound, and whichever of them is longer, it shall be the *period of* ~~Distress~~ delay in pound.

If it occurred during the period of forfeiture, it does not save the *distress from the expenses of feeding and tending*, nor from the forfeiture, because the exemption *afforded by a living person* does not follow the *distress* out, though the exemption *on account of a death* does.

Five 'seds' for neglecting to *redeem* every distress was the *fine* fixed by Morann; and there are three 'seds' for every day that it is neglected to be *redeemed* to the end of its period of delay in pound, except what the law of *exemption* protects.

Five 'seds,' i.e. two cows. For neglecting to *redeem* every distress, i.e. of a debtor, i.e. five 'seds' is the fine which was fixed by Morann to be paid for the neglecting to *redeem* every distress for every natural day since the period of forfeiture arrived, i.e. it is in the Bretha Nemedh this is set forth, and the three 'seds' are equal to the five 'seds' in *distress* with time, i.e. five for the distress of the debtor, a 'sed' for every day; but there are three 'seds' for every day for the distress of the kinsman. And there are three seds, i.e. I insist or maintain that there are three 'seds' due of him every day since the period of forfeiture set in until the full completion of the forfeiture; they are the same as the five 'seds' mentioned before. Every day, i.e. for every day except the first day, for which there are five 'seds,' and three for every day afterwards to the end of the delay in pound, i.e. from the period of the feeding forth delay in pound extends. Three 'seds,' i.e. three incalf cows for two cows after calving. Except what the law protects, i.e. except what the law of exemption protects; for the distress shall not be forfeited if these exemptions exist, i.e. ignorance, or incapacity, or minority, or injury through inadvertence.

To be asleep avails no one; he cannot take immediate *distress* who is not able to bind it; nothing saves the active adult; let each attend to his proper duty; let it be closed up in the sheds at the proper hours; no person who is under protection is qualified to sue; no one sues who cannot recover it from the sheds of the residence, until it is put to witnesses to *decide* that it is legal distress.

To be asleep avails no one, i.e. the person who has taken the distress, **DISTRESS.**
 i.e. the person who is asleep on the arrival of his notice to him forfeits the cows themselves, i.e. the fourth part of every distress, i.e. it is not to a person's advantage to be asleep and not receive the notice of the distress; or, the person who sleeps after receiving it, and does not go to redeem the distress, or does not sue lawfully, "sloth takes away his welfare." He cannot take immediate distress who is not able to bind it, i.e. he is not able to carry the distress out who is not able properly to bind it during its stay in the hands of the debtor, i.e. unless he is a law agent. Nothing saves the active adult, i.e. his being employed at his proper profitable occupation does not avail the sensible adult who is upon his legs, and does not send the notice of the distress.

This is after giving notice ; for the distress shall not be charged with feeding, or tending, or fines for neglect to redeem it, until the notice of it is sent ; and if it be the distress of a kinsman, there shall be five 'seds' besides for not sending notice, but nothing is due to the defaulter ; and where this happens is in the case of notice by the track of the cattle, where the kinsman came out after the distress ; and if he did not come out, even though it be not notice by the track of the cattle, there is no 'eric'-fine for it to the kinsman.

Let each attend to his proper duty, i.e. the one man is to bring the notice of the distress and the other is to redeem it, or act in the manner required by the law. Let it be closed up in the sheds, i.e. it is shut up in the sheds in which men are scarce, i.e. in the cowshed, as appointed by the legal regulation of the hours, or within the hours which were appointed for them between the third hour and evening, or after notice and fasting, or after the three days of grace, i.e. between the rising of the sun and its setting, for it is not right to take it at night, unless of urgent necessity. No person who is under protection is qualified to sue, i.e. there shall be no suing of distress by the person who is under the protection of another ; i.e. the stranger shall not sue another man after it is known that he is under protection, i.e. the man who is under protection cannot sue or be sued. No one sues who cannot recover it from the sheds of the residence, i.e. he does not sue to take distress who has not an interchange of cattle with increase of growth, or cattle with increase of habitations, i.e. the stranger, unless he has a native along with him who has full *honor-price*, or unless he has seven habitable houses, i.e. the stranger, until he has the legal qualification by which he can take it. Until it is put to witnesses, i.e. until witnesses are sent for to take the distress along with him. That it is legal distress, i.e. that he took the distress legally, i.e. that he had the legal qualification.

No labourer, no 'fuidhir,' no imbecile vagrant, no shepherd, no cowherd, no cart-boy is distrained in a decision about debts due of himself or others, or for the regulations of a territory, but his foot is fettered

DISTRESS. — no brait̃ f̃ru f̃iam, f̃r̃ium a f̃r̃eirl̃ige na ðlegait bia-
thar̃ acht bochtan, no ur̃chaelan, no bair̃gen huar̃al
l̃aithe, cona hañðlonn, conar̃ f̃ru a ceñ cuiñðrig̃ther
romama tech̃ta.

Ní mug, .i. noca n-athgabail aile gabur don mug daer aét ma ro f̃r̃.
Ní f̃ruoir̃, .i. daer f̃ruoir̃, no in ðeoir̃aib̃, .i. daer aicenta, .i. [daer]
gabla. Fulla, .i. raitech, .i. b̃ir f̃or̃ ullateét, .i. ðuine ðilm̃ain b̃ir f̃or̃
f̃ibal a hiñar̃ ð'inar̃. Cugair̃e, .i. b̃ir ac gair̃e ai, .i. na cair̃ech.
Duachail, .i. cul cométa na mbo. Ní ch̃et̃e cuaine, .i. cair̃pat na
nogreine, in f̃acair̃e, no in tam̃ain f̃il̃e, .i. gilla na f̃il̃e, .i. gilla ur̃p̃ait̃,
.i. i comet̃ech̃t; caich b̃ir abail̃u im̃bail̃u, co cuir̃tar̃ each iur̃ f̃air̃; gilla
ur̃p̃ait̃ iññro. Ní gair̃b̃ther an aet̃aim, .i. noca gabur a net̃manũgar̃
neich eile f̃r̃ur̃, ñi ðlegur̃ ðib ar̃ a ðual̃gur̃, no ina ciñtaib̃ f̃ein, .i.
ciñðeo athgabala ðib, .i. a ciñ uõein, no ciñ a n-athar̃ no a f̃eñathar̃.
Ur̃ðlig̃io, .i. a ðual̃gur̃ neic̃ eile, i. in ciñtaib̃ a compocair̃. Na
f̃or̃p̃ech̃tu tuait̃he, .i. nach in f̃iach f̃ir̃oir̃g̃iõet̃u ðlegur̃ iur̃ in tuait̃,
in in f̃iach cor̃ura f̃ine, no f̃maét̃ cair̃oi no f̃uba oc̃ur̃ f̃uba, .i. coit̃ceño
ðoib̃ uil̃ iñrin, .i. ciñ tuait̃ i coit̃ciñne. Acht cor̃ i ñgl̃air̃, .i. c̃ein b̃it̃
i cuir̃p̃ug. No brait̃ f̃ru f̃iam, .i. brait̃ f̃ur̃ i m̃bi am̃ail̃ f̃ein, no
f̃ur̃ iñro l̃uim, f̃ur̃in f̃lab̃ar̃, a ciñ f̃or̃ in tuait̃ a coit̃ciñne. F̃r̃ium
a f̃r̃eirl̃ige, .i. iur̃ f̃r̃ a m̃bet̃ na l̃ige f̃ur̃ in ciñar̃, no f̃ur̃ in f̃lab̃ar̃.
Na ðlegait biathar̃, .i. noá ðlegait biathar̃ aét lañ eiñ in boicht̃
in f̃ool̃ain in meir̃un, in comp̃at bech̃i cuib̃r̃e, no lañ eiñ in bocht̃an
ðo l̃uim, .i. l̃epr̃ar̃ bec, oc̃ur̃ ða lañ ðec uir̃i c̃ir̃ai iur̃e t̃eic̃ iñro [in ðala-
nai ðib], in-aim̃p̃ir̃ l̃oma, oc̃ur̃ ar̃aile a naim̃p̃ir̃ ar̃iba, .i. l̃eé b̃ar̃g̃in.
Ur̃chaelan, .i. cael̃ a ða hor̃, a ða him̃el̃, .i. in l̃eé b̃air̃gen, .i. c̃ein b̃it̃ i
cuir̃p̃ug. Bair̃gen huar̃al l̃aithe, .i. b̃air̃gen cair̃ no noel̃ac, no
ðonñaig̃. Cona hañðlonn, .i. ðo iñ no ðo l̃uim. Conar̃ f̃ru a
ceño cuiñðrig̃ther romamu tech̃ta, .i. co t̃ir̃at̃ a ciñn f̃ru ðl̃ig̃eð̃,
.i. cur̃ ab̃ ðar̃ a ceño cuiñðrig̃ther in mo mam̃ũgar̃, no in g̃r̃eim̃ ðlegur̃
ðib, no com̃ar̃g̃ther̃ cuiñn t̃ar̃ a ceñn f̃on g̃rim̃ar̃ tech̃ta ðlegur̃ ðib
am̃bet̃ am̃l̃ar̃ f̃in, no co ðoech̃r̃at̃ a lob̃ar̃ uile.

C. 2864.

O'D. 48. [Ruiolẽr̃ athgabala na ðaoine ro ðo f̃eir̃ l̃iubair̃, .i. ar̃ a
n-ðeoir̃oile, oc̃ur̃], a f̃oza ðon ðuine ðgl̃ig̃ir̃ f̃iach̃a ðo na ðuif̃-
nib̃ f̃eo iñiat̃ bũeiñ g̃ebur̃ in athgabail̃, no iñe a f̃r̃o; no ðono
cena, cem̃ar̃ he a f̃oza a f̃r̃o ðo gabail̃ i n-athgabail̃ noá ðir̃;

¹ *Kinmen*.—Called in Anglo-Irish records, the law of Kincogus.

² *Milk-time*, i.e. at the season when milk is plenty.

or a chain *put* about his neck, and during his imprisonment he is not entitled to any food except the 'bochtan,' or the 'urchaelan,' or the cake of the noble festival with its obsonium, until their chiefs compel them to do their duty. DISTRESS.

No labourer, i.e. no other distress is taken from the bond-labourer *but his body*, except as follows. No 'fuidhir,' i.e. the bond-'fuidhir' or the stranger, i.e. the natural bondsman, i.e. the hereditary bondsman. Imbecile vagrant, i.e. the wanderer who is moving about, i.e. an honest person who is moving from place to place. Shepherd ('ai-gaire'), i.e. who is minding 'ai,' sheep. Cowherd, i.e. the keeper of the cows. Cart-boy, i.e. the cart of the farmers' children, i.e. the 'sacaire,' or the 'tmain file,' i.e. the servant of the poets, i.e. the young guide, i.e. who accompanies all from place to place, and every information is asked of him; he is called the 'gilla urraith.' Is not distrained in a decision about debts, i.e. is not distrained in a decision about debts due by another person, or for the debt which is due of him on his own account, or for his crimes, i.e. the decision respecting distress to be taken from him for his own liability, or the liabilities of his father, or his grandfather. Or others, i.e. on account of other persons, i.e. the liabilities of their kinsmen.¹ Regulations of a territory, i.e. nor the lawful debt which is due in the territory, i.e. the debt of the tribe regulation or the 'smacht'-fine, for the inter-territorial regulations or the services of attack and defence, i.e. this is common to them all, i.e. the debt of the country in general. But his foot is fettered, i.e. while he is in confinement. Or a chain *put* about his neck, i.e. a prisoner on whom it is put as a punishment, i.e. the bare links, i.e. of the chain, for the crime of the country in general. During his imprisonment, i.e. it is true that he lies *imprisoned* for the crime, or lies down with the chain. Not entitled to any food except the 'bochtan,' and the 'urchaelan,' i.e. he is not entitled to any food but the full of the poor man's vessel, the 'meisrin,' while he is in confinement, i.e. the full of the poor man's vessel of milk, i.e. a small vessel, which contains twelve times the full of a hen-egg, the one in milk-time,² and the other in the time of corn, i.e. half a cake. 'Urchaelan,' i.e. it is narrow at both extremities, at both ends, i.e. the half cake, i.e. while he is in confinement. The cake of the noble festival, i.e. the Christmas or Easter cake, or the Sunday cake. With its obsonium, i.e. of butter or of milk. Until their chiefs compel them to submit to law, i.e. until their chiefs submit to law, i.e. until the obedience or the claim due of them is adjusted, or their chiefs are bound for them that they do the proper duties due of them, and *if they do not*, they shall so remain *imprisoned* until they shall all become forfeited.

These persons are themselves liable to be taken in distress, according to the book, i.e. on account of their insignificance, and the man to whom debts are due of these people has his choice whether he will take themselves in distress or their cattle; or, indeed, *according to others*, though it should be his choice to take their cattle in distress, it will not be lawful to do so; and though they should wish that *such* dis-

DIETRESS. օսւր ցեառօ Է Է րօգարւմ աղգաբաւ ծօ ցաբաւ յօծ, ոքօ՞ չեծեղաւ
 — Է՛տ րի՛տ Բօ՛ւեւ, Է՛տ Է Էմբէ՛ տօ րաւօլեյ աղգաԲաւա ծօ րեյր
 Տենխւրօ, Է՛տ Էմ Է Էնօ՛տ Բօ՛ւեւ, Է՛տ Էմ Էնօ՛տ Է Էոմօ՞՞՞՞՞՞, Է՛տ
 Էմ Էնօ՛տ Էր Էղօ՞ Էմօ՛ւ, Է՛տ Էմ Էնօ՛տ Էր Էւրքա՛մ քրիւ, Է՛տ Էմ
 Էնօ՛տ Էր Էմօ՛ Էմօ՛ւ; ո՞ ծօնօ, Էմօ՛տ Էմօ՛ րօ Բե՛ւ Է Էցօ՛՞՞՞՞ Էմ
 Է Է-Է՛ցօ՛՞՞՞՞, Էմ Է՛մ Էր Էմ Էնօ՛տ Էր Էւրքա՛մ քրիւ, ո՞ Էր Էմօ՛ Էմօ՛ւ,
 օսւր ո՞ քիւլե՛տ քեօ՛ւ Էւ.

Մօրօ Էմ Էր Էղօ՞ Էմօ՛ւ, օսւր Է՛տօ՛ քեօ՛ւ Էւ Է՛տօ՛ւ, Էր Էւօ
 քեօ՛ւ՛ Է՛տօ՛ Էմօ՛ւ Էմօ՛ ցօ՛՞՞՞՞ Է Է-Է՛ցօ՛՞՞՞՞. Մմօ՞ քիւլե՛տ քեօ՛ւ
 Էւ [Էր] Էնօ՛ւր Էղցօ՛՞՞՞՞ ծօ րի՛ցօ՛ւ քիւ; օսւր Է Էցօ՛՞՞՞՞ Է՛տօ՛ւ
 Էմ Էղցօ՛՞՞՞՞, օսւր Էմօ՛ւԷմ Էմ Էմօ՛ րօ ցօ՛՞ Է՛տ Է Է-Է՛ցօ՛՞՞՞՞ ծօ
 րի՛ցօ՛ւ Էմքիւ. Օսւր մօր Է Է Էմօ՛ւԷմ Էո նօ՛ւ Էմքօ՛ւ Էւր
 Է՛տքիւմ նօ Էմ Էւրքա՛մ րօ ծից, ո՞ Էմօ՛ քեյր Էւր Է՛տքիւմ [նօ Էմ
 Էւրքա՛մ րօ ծիցի՛ծ], Էմօ՛ւ րօ Բե՛ւ Էմ Էւլօ՛ւԷ՛տ Է Էւմ օսւր Էմ քօ
 Էրքօ՛ րի՛ցօ՛ Էմ Էւլօ՛ւԷ՛տ Է Էո՛ւ՛տ Էր Է քօ Էրքօ՛ Է Էրցօ՛ւքիւմ. Մօր
 Է Էմօ՛ւԷմ Էոնօ՛ Էմքօ՛ Էւր Է՛տքիւմ նօ Էմ Էւրքա՛մ րօ ծիցի՛ծ,
 ո՞՞՞ ցօ՛՞՞ Էմօ՛ Էմօ՛ քիւմ Է՛տ ցրօ՛ւ Էմօ՛ւ, օսւր Էմ քօ Էր Է րի՛ցօ՛
 Էմօ՛ւ Է քե՛տօ՛ Է Էո՛ւ՛տ Էր Է քօ Էրքօ՛ Է Էրցօ՛ւքիւմ, օսւր ցօ՛ւԷ
 քիւ՛՛՛ Էղցօ՛՞՞՞՞ ծօ քե՛տօ՛ Էլօ; օսւր մօ նօ Էմօ՛ւ Էմ Էւրքա՛մ
 րօ ծից Էմօ՛ քիւ; օսւր մօր Էղօ՞ նօ Էմօ՛ւ, Էմ քօ Էրքօ՛ Էմ Բեւ
 քիւ ծօ քե՛տօ՛ Է Էո՛ւ՛տ Էր Է քօ Էրքօ՛ Էրքօ՛ Է Էւրքա՛մ ծօ՛ քիւմ;
 օսւր րի՛ք Է-Է՛ցօ՛՞՞՞՞ ծօ րի՛ցօ՛ւ քիւ Էմ Էմքիւ՛՛՛ քիւ քիւնօ Էո
 քիւ Էմօ՛ւ.

Յնօ՛ օսւր ծի՛ւմ օրքօ քօ Էւնօ՛ նօ քե՛տ Էմքօ՛ ցօ՛՞ Է-Է՛ցօ՛՞՞՞՞
 ցօ՛՞՞՞՞ Է՛տ, օսւր քօցիլօ օսւր Բլօ՛ւ Էմ Էմօ՛նն ծօ քիւ՛ Էո, օսւր
 Էո՛ւ՛տ ծօ ծիւ՛ Էմ Էոնօ՛ օ ծօ րի՛ցօ՛ Էմքիւր Էո՛ւ՛տ.

O'D. 49. Մօր Էմ Էնօ՛տ Էմ Էրքիւ՛ ծօ ցօ՛՞՞ [Է-Է՛ցօ՛՞՞՞՞] Է՛տ, Էր
 Էւօ քեօ՛ւ ծօ ծիւ՛ Է Էո՛ւ՛տ ծիւ՛ Էր Է՛տ Է՛տ նօւնօ՛ւ. Մօր Էմ
 Էնօ՛տ ծօրքօ՛ Էր Է՛տ Էւօ քեօ՛ւ. Մօր Էմ Էնօ՛տ մքիւքիլօ Էր
 Է՛տքիւքիւք Էւօ քե՛տ.

C. 2666. Էմ ծօրք, մօր Էմ Էնօ՛տ նօ Էրքիւ՛ ծօ Էրքօ՛ [նօ Էրքօ՛ւք] ծօ ցօ՛՞՞

treſs ſhould be taken from them, it ſhall not be taken, but they themſelves ſhall be taken, provided they be perſons liable to be themſelves taken in diſtreſs, according to the Sencus, whether for their own liabilities or the liabilities of their kiſmen, whether for a liability which is ſmaller than their own value, or a liability which is equal to their own value, or a liability which is greater than their own value ; or, *according to others*, they may themſelves be taken in diſtreſs only for a liability which is equal to their own value, or which is greater than their own value, and when they have no property.

DISTRESS.

If it be for a liability which is ſmaller than their own value *they have been taken*, and that they have property, there is a *fine* of five ‘ſeds’ due to them for having been taken in diſtreſs. If they have not property, then they are ſubject to the rule of doubt of diſtreſs ; they themſelves are taken in diſtreſs, and the intention of the perſon who took them in diſtreſs is the rule reſpecting them. If his notion is that they are not of leſs value to him than the amount due to him, or that he deems them of greater value than the proportion due to him, then, as the total in hand (*the value of the ſlave*) is to the entire debt due, ſo is the time in which the total due would become forfeited to the time in which he becomes forfeited. If his notion is that they are of leſs value to him than the amount due to him, he then gets but a claim to a ‘cumhal,’ and the time in which a ‘cumhal’ of ‘ſeds’ would become forfeited is the time in which he becomes ſo, and he ſhall take in diſtreſs other ‘ſeds ;’ and the amount due to him at that time was greater than a ‘cumhal ;’ but if it be leſs than a ‘cumhal,’ the time in which that ſmall amount of ‘ſeds’ would become forfeited is the time in which his proportion of them would become ſo ; and the common rule of diſtreſs ſhall regulate the exceſs in this caſe until it amounts to a ‘cumhal’.

They ſhall have ſtay and delay in pound according to the nature of the ‘ſeds’ reſpecting which they have been taken in diſtreſs, and *the expenſe* of feeding and tending of one animal ſhall accumulate with them, and forfeiture ſhall be added when the period of forfeiture ſhall have arrived.

If it be for the liability of a native they have been taken in diſtreſs, five ‘ſeds’ of them ſhall be forfeited every natural day during the period of forfeiture. If it be for the liability of a ſtranger, it is half five ‘ſeds.’ If it be for the liability of a foreigner, it is one-fourth of five ‘ſeds.’

If a bondsman has been taken in diſtreſs for the liability of a

Distress. in athgabail he, Իր Կուց քօրտ Ծօ Ծուլ 1 Լօծած ար Կա՛ն Լա՛ւի n-աւսնտա
Ծօ օսիւր Լէ՛ Կուց քէ՛տ, մար Իմ Կնարօ Ծօրա՛ծ, օսիւր Եօղիւսիմ Կուց
քէ՛տ, մար Իմ Կնարօ մարնօւի՛ւն.

Մար Իմ Կնարօ Բո՛ւսն քօ Զա՛ծ Ին Ծաք Ին-աղիգա՛ւ, քօցելա
օսիւր Բլէ՛ Ծօ Ծուլ Իմ Կնն, օսիւր յօ՛ւ Եւթ Լօծած; օսիւր Իր քօ Ին
O'D. 614. [քօցելա] Եւթ յա Կնն Իմա՛հ Ծօ Ծուլ 1 Լօծած Ծօ ար Կա՛ն Լա՛ւն
նաւսնտա, մար Իմ Կնարօ Բո՛ւսն, յօ քէ՛տնած մե՛ն մար Իմ
Կնարօ Ինօլօցա՛ն.

Ին Լա՛ց քիւ քօցնա՛ն յօ՛ւն քիւլ Ծե՛նիւր Կնտա՛ց յա Ինօլօցա՛ն
1 Լէ՛ քիւր; ա՛ն մար Եալօսանա՛հ քօ Բու Կա Կօմէ՛տ, քիւրօքալլ Ծօ
O'D. 50. ար Կա՛ն Լա՛ւի նաւսնտա. Մար Եմեւօսնա՛ն, յօ ցլաք, յօ ցեմէլ
նօ ցեւնտ [նօ քլա՛նիւ Կս քեւն] Իր Լէ՛ քիւրօքալլ Ծօ ար Կա՛ն
Լա՛ւի n-աւսնտա.

C. 2666. [Մար Լա՛ց յա՛ւ, օսիւր քօ Զա՛ծ Իսքիւմ 1 նաղիգա՛ւ, անքիւր
աղիգա՛ւ Ծօ քիւցալ ան; Եօղիւսիմ Կուց քէ՛տ Ծօն Կիւրած, օ՛ւս-
նած Կուց քէ՛տ Ծօն Ծօրած, օսիւր Ին քիւրօ քիւրօ Ծօց Կուց քէ՛տ Ծօն
մարքիւրա; օսիւր յօ՛ւ նքիւլ քիւրօ՛ւ Ծօ Ծօր օսիւր յօ՛ւ նքիւլ
Կա՛ծ. օսիւր յօ՛ւ նքիւլ Ծիլ Ին Կնարօ ա՛ց անքիւր Ծօ քէ՛տիւ;
օսիւր Ծա մեւի՛ւ, օսիւր քօ Զա՛ծ քօմ 1 n-աղիգա՛ւ, Իր Կուց քօրտ
Ծօն Կիւրած, օսիւր Ին Կօքքօսալ Կօնա Կիւ.

Օսիւր Կօմած ան Բս քիւրօքիւր աղիգա՛ւ Իս Ին Կն յա քիւլ
Ծիլ Ին Կնարօ օ՛ւ; յօ Կի՛ւ Եւ Կի՛ւ մօր Եք Կա՛ Ծօ քէ՛տիւ, Իր
Կուց քօրտ Իմ Զա՛ւլ քեւն, Կօ քօ ցաւքիւր Ին Եւ քիւ յօ Ին մօր
քիւ ար Կիւ.

Մա՛ց օսիւր Կիւ՛ա Ծ'ա՛քքա՛ ար Ին Բա՛ւ Ին քօ Զա՛ծ Իս Կօ
քօքիւր Ին քիւիւսան Կօի՛ւ, օսիւր անած օսիւր Կիւիւմ օքիւր քօ
Կիւն յա քէ՛տ, օսիւր քօցելա օսիւր Բլէ՛ Կօն անման յօ քիւլ քիւ
Կիւ, օսիւր Լօծած Ծօ Ծուլ Իմ Կնն օ Կիւր Կիւրիւր Լօծա; օսիւր Ծա
Կալիւսիւր Կա քօ Կօմէ՛տ, Ծօ Եւրօր Ծա Բլէ՛ւ. օսիւր Ծա՛մ
քլա՛ն Ծօ Եւթ Եքիւր, Ծօ Եւթ Լէ՛քքիւրալլ ան ցա՛ն Լա, Կի՛ւ Կ
Կա՛ն Կի՛ւ Կ n-Կիւրածիւ.

Օսիւր Իքօ Իր անեւօսնա՛ն ան, ցլաք, յօ ցեմէլ, յօ քլա՛ն; օսիւր
Իքօ Իր Եւօսնա՛ն ան Կա՛ն յօ օ Կա քիւ անա՛հ. օսիւր յօ՛ւ նքիւլ

native or of his chief, five 'seds' of *the value* of him shall be forfeited every natural day, and one-half of five 'seds' if for the liability of a stranger, and one-fourth of five 'seds' if for the liability of a foreigner. DISTRESS.

If a bondsman has been taken in distress for his own liability, *expenses of feeding and keeping* shall accumulate upon him, but forfeiture shall not ; and the feeding which shall accumulate upon him is a measure of *corn* to be forfeited every natural day, if *taken* for his own liability, or the seventh of a measure if for the liability of a kinsman.

As to the wages of his keeper, there is no difference of debtor or kinsman with respect to it ; but if it is an 'eladhnach' that secures him, there shall be a 'screpall' for it for every natural day. If it be an 'aneladhnach,' or a lock, fetter, or gyve, or a chain causing pain, there shall be half a 'screpall' for it for every natural day.

If persons be taken in distress while less than their value is due, doubt of distress shall regulate the case ; one-fourth of five 'seds' is due to the native, one-eighth of five 'seds' to the stranger, and the sixteenth part of five 'seds' to the foreigner ; and no 'smacht'-fine is due to or of the bondsman. In this case they had not the amount of the liability in 'seds ;' but if they had, and that they themselves were taken in distress, *then* five 'seds' are due to the native, and the same amount is due of him.

The time that they are themselves liable to be taken in distress is when they have not the amount of the liability ; or, *according to others*, whatever property they have, whether little or much, there is a fine of five 'seds' for taking themselves, unless that little or that much be first taken.

The places and the territories from which they have been taken to the dwelling of the plaintiff, are to be considered, and there is a stay and a delay in pound for them according to the nature of the 'seds,' and *the expense of feeding and tending* one animal shall accumulate on them all, and liability to forfeiture shall arise when the period of forfeiture shall have arrived ; and if it be required that two persons should keep them, there shall be charged the double *expense of tending*. And if it be a chain that is between them, there shall be half a 'screpall' for it for every day, whether in 'Cain'-law or 'Urradhus'-law.

'Aneladhnach' means a lock, a gyve, or a chain ; and 'eladhnach' means everything besides. And there is no difference in *the expense of*

DISTRESS. Ծեծիր ամիսո շո՛ւ մի ա շնած՝ Բոթեյն, շո՛ւ մի շնած՝ *n-mbleogaim*,
 օսիւր ո՞ճա նիւիլ ծեծիր ա բոջեյլտ *nach ambleit*. Ո՞ւ տո, Եւ
 մԵԵԻ՛տ ամաւլ մոյրի լեծար.

Մար յա՛ր քեյն ծաբար ի *n-athgabail* ծառա քեյր լեյր ա քեյտ ծո
 գաբաւլ ի *n-athgabail*, օսիւր ո՞ւ բաար ին քե յարի ա յաճար՝ *cumal*
 ա լոծար ի՛ր Ե քե յարի բաճարոյն քեյն. Մարա քեյր լեյր ա յգաբաւլ
 յոյն ա *n-athgabail* յար ա քեյտ, մ քե յարի ա բաճա ու սիւստար ա
 լոծար ի՛ր Ե քե յարի ա շեյտրոյն.

Մո՛ւ մա մ Եոյրքոյր Ե մ ու քո ծեճիտ անո բոյն, ու ի՛ր Եւրքոյր
 յար. օսիւր ծառա լաճա մ ու քո ծեյրեճ անո մա մ Եոյրքոյր,
 Եւր քեյտ ծո ծաւ ա լոծար ծե ար ծա՛ւ Լաւո՛ւ յաճոյտ, օսիւր մ
 մարքա ծար անո քեյր *n-athgabala* ծո ծեռա մ ծե; բոջեյլտ օսիւր
 լոծար անո անո մո ծո բաճաւտ յար.]

Ծօքտ Եւրքոյր Եւր *n-athgabala* Լա քեյն, մոջե մա
 ծո *nemchib* ու մա բոյր *nemchib*; ծօքտ Եւրքոյր ա ծո-
 Եւրքոյր. Մեճ յա՛ւ ծալա ծո Եւրքոյր ի՛ր Եւրքոյր յա
 ույլ; մ ծո բոլոյն յա ույլ ու ծոյնար զ ծո յա
 ծոյն.

Ծօ քտ Եւրքոյր .1. ի՛ր *nemchib* Լա ծո բոյր Եւրքոյր Եւր
 բոյն յա *athgabail* ծո *gabail* ծո *cena* մոյր Եւր, .1. Եւրքոյր յա
 ծոյն բոյն. Մոջե մա ծո *nemchib*, .1. մոջե ար Լա. Մա Լա Լա
 անո, մա ծո *nemchib* բոյր Լա ծո բոյր Լա, .1. ծո *nemchib* ծոյն
 բոյր Լա. Ո՞ւ մա բոյր *nemchib*, .1. ծոյն բոյր
 ծոյն Լա.

.1. Եւրքոյր յա ծոյն բոյն յա ծոյն *athgabala* ծոյն,
 Եւրքոյր [օսիւր Եւրքոյր] մոյրքոյր բոյր ծոյն Լա. Ծո ծոյն
 ծո ծոյն բոյն յա ծոյն Լա Եւրքոյր [Լաճաւտ] ի մալլ
 յա, ի՛ր Եւրքոյր Եւրքոյր, օսիւր Լաճաւտ, Եւրքոյր ա մոյն
 ծոյն. օսիւր ի՛ր Եւրքոյր ծոյն ծոյն բոյն; ար ծո Եւրքոյր,
 քո Եւրքոյր ա բոյն ծո ծոյն.

Մա ծո Եւրքոյր ծոյն Եւրքոյր մ ծոյն Լա Եւրքոյր
 Լա Եւրքոյր Լա, օսիւր քո Եւրքոյր յար, օսիւր ու Եւրքոյր ծոյն ծո,

their food whether they be *detained* for their own liability or the liability of a kinsman, and there is no difference in the *expense of* feeding or tending. Or, indeed, there is, as the book tells. DISTRESS. —

If it be themselves he has taken in distress and that he would have preferred taking their property in distress, but could not find it, they shall become forfeited in the same time that a 'cumhal' would be forfeited. If he prefers taking themselves in distress to taking their property, the time in which the entire *property* would become forfeited is the time in which they shall become so.

The thing due to him in this case is greater than the *value of the body-fine of the debtor*, or it is equal to it. If the thing due to him should be smaller in value than the body-fine, five 'seds' of it shall be forfeited every natural day, and the excess shall be adjusted according to the law of distress; the *expense of feeding* and the *period of forfeiture* of one animal shall regulate it.

Notice precedes every distress in the case of the inferior grades, except it be by persons of distinction, or upon persons of distinction; fasting precedes distress in their case. He who does not give a pledge to fasting is an evader of all; he who disregards all things shall not be paid by God or man.

Notice precedes every distress, i.e. I deem it more proper to serve legal notice on the inferior grades than to take distress from them in any other way, i.e. notice only *is served* on the inferior grades. Except by persons of distinction, i.e. 'inge' means except. I make an exception here, if it be by one person of distinction upon another, by one of chieftain grade upon another, i.e. by a person of distinction of the chieftain grade upon another of the chieftain grade. Or upon persons of distinction, i.e. by the inferior grade upon the chieftain grade.

That is, notice only *is to be served* on the inferior grades before taking distress from them, but notice and fasting on the chieftain grades. If a person of the inferior grades sues a person of the chieftain grade without having another chief of the same grade along with him, he shall be fined five 'seds,' and shall be non-suited, as stated in the Bretha Neimbedh.¹ This is when what the law requires has not been offered to him; for, if it had been offered, the debt is always forfeited.

If a person of the inferior grade has come to sue a person of the chieftain grade without having a person of the chieftain grade along

¹ *Bretha Neimbedh*.—This is a law tract given in O'D. 2189, *et seq.* which treats of the law of persons of distinction, viz.—learned persons, the clergy, chieftains, poets, judges, and chief artificers.

DISTRESS. **—** 17 cuic feoite, ocuf atcup co laite for fechtmain for mif for bliadain. Ma ro airberne ruf, ocuf tapcup oligeo do, 17 cuic feoite ocuf atchur do gner. Munar airberne [i. imuirin] ruf, ocuf ni tapcup oligeo do [ocuf ro troircc,] 17 a dá nionligeo aigair an-airdaig, ocuf na feich o'ic.

Tofet troircu a tobachraioe, .i. 17 nemteccacu lium troircu oirraioe na tobach athgabala oib, .i. la caeb arair, .i. ar ni uircepa nama ril doiruib.

Dia troircei feichem toicheoá cin gell do, 17 diablao fiach do, ocuf diablao mbio, ocuf fechtmaro marbta, ocuf enecclann, muna tapcup biao do. Dia toirctep biao do ocuf ni tabair gell, 17 diablao fiach ocuf cuic feoite do nama. Dia toircthep imuirio gell do, ocuf ni tapcup biao 17 oir a fiac uao ocuf cuic feoite.

Nech nao gella oi troircu, .i. nech na tabair gell do rcuir troirce, no na gellann oligeo do tapcupin do roime, .i. iar napa. 17 eluachach na n-uile, .i. nechta, .i. 17 eluach na nuile oligeo, no na nuile toicheoá.

.1. ionligeo don fechemain apao ocuf troircu, ocuf athgabail do gabail de im imi na oligerpar; ionligeo dono don biobair a elodrum im oligeo .i. aua nionligeo aigio i n-aigio. Dia toircthep imuirio oligeo do ocuf troircu tapcup, 17 fiach roni do nimet uao ocuf cuic feoite.

Mao he in pep acapap ann elar, ocuf ro rici co nolegar ni de, 17 diablao uao ocuf cuic feoite. Mao cunotabairt lair i nolegar de, cio cunotabairt, 17 let diablao uao ocuf cuic feoite. Ma derb lair cona olegar de, ocuf ni olegar, 17 cuic feoite nama ar a nelo; ric dono mao cunotabairt lair, muna oleirir iarpar.

In ci foluings na huile, .i. in ci imfuilingir na huile ionligte aci buoim, no na uile tocheoá oligcheoá do beir nech eile ar cen rreepa oligto ampu, .i. in ci lecey eloó na nuile oligeo no na n-uile toicheoá, .i. na huile timna. Ní oirneap o oia na buine, .i. im pennat

with him, if he be noticed *of the defect*, and what the law requires DISTRESS.
has not been offered to him, he shall be fined five 'seds,' and shall
not sue for a year and a month and a week. If he has been noticed
of the defect, and what the law requires has been offered to him, he
shall be fined five 'seds,' and always non-suited. If he has not been
noticed *of the defect*, and what the law requires has not been offered
to him, and if he has fasted, there are two illegalities face to face,
and the debt must be paid.

Fasting precedes distress in their case, i.e. I deem it right that they
be fasted upon before distress shall be taken from them, i.e. besides the notice, i.e.
it is not notice alone *that is to be given* to them.

If the plaintiff has fasted without receiving a pledge, he gets
double the debt and double food, and the seventh of death-fine, and
honor-price, if food has not been offered him. If food has been
offered him, and a pledge has not been given him, he gets double
the debt and five 'seds' only. But if a pledge has been offered
him, *and yet he fasts*, though food be not offered, he forfeits the
debt and five 'seds.'

He who does not give a pledge to fasting, i.e. a person who does not
give a pledge to stop fasting, or who does not offer what the law requires before
it, i.e. after the notice. He is an evader of all, i.e. rights, i.e. he is an
evader of all laws, or of all suits.

That is, it is unlawful for the plaintiff to give notice, to fast, and
to take distress for a thing to which he was not entitled ; it is also
unlawful for the defendant not to have offered him what the law re-
quires ; thus there are two illegalities face to face. But if what the
law requires has been offered to him, and that he fasts notwithstanding,
he shall be fined according to the length he went, and five 'seds' besides.

If the defendant evades *the law*, knowing that the debt is due of
him, he shall pay double *the debt* and five 'seds.' If he be doubtful
that it is due of him, and that there is cause for doubt, he shall pay
half double the debt and five 'seds.' If he be certain that it is not
due of him, and that it is not due of him, it is five 'seds' only for
having evaded ; thus, also, if he were doubtful, and if it were after-
wards *found* not to be due of him.

He who disregards all, i.e. he who is guilty of all illegalities, or who
evades all lawful suits which another may bring against him without giving a
legal answer respecting them, i.e. the person who evades all laws, or all suits,
i.e. all order. Shall not be paid by God or man, i.e. as regards penance

Ծանօթ. օսիւր իմ թիւս, մարօ Ե ա Երբ յօ ծիւր Ելօժ Եանհ; սարի թիւնօրաւ Լան
 — յօ ու յօն Ելայր Ելօ յօ Լեօն, օսիւր ոճա յօնան յօն ծիւր Եանհ, Ե՛տ
 Ելօնօրաւ Լօւի, մա Եա յօսիւր Ելօ յօ յօնան մաւրա յօ.

Արօ Ելօժի քօր Ելօնաժ ծիւրօ քօր Ելօն, օսիւր Ելօնաժի յօ
 ծիւրօն. Արօ յօնաժի քօր իմօնօն մաքա ծիւրօ քօր Ելօն ի
 իմօնօն յօ, օսիւր ոճա իմօն Ելօնօն, իմ Ելօն իմօնօնօն
 քօր Ելօնաժ յօ. Արօ յօնաժի քօր Ելօնաժ ծիւրօն, օսիւր
 Ելօն յօնաժի քօր իմօնօն, մաքա ծիւրօն ծիւրօն իմօնօն
 յօ, օսիւր Ելօնօն օսիւր Ելօն իմօնօնօն քօր Ելօնաժ յօ.
 Մաքա ծիւրօն ծիւրօն իմօնօն յօ ծիւրօն քօր Ելօն, Ելօն յօնաժի
 Ելօ, օսիւր Ելօնօն, օսիւր Ելօն իմօնօնօն. Մաքա ծիւրօն քօր
 իմօնօն յօ ծիւրօն ծիւրօն, Ելօն յօնաժի Ելօ, օսիւր ոճա
 իմօն Ելօնօն իմ Ելօն իմօնօնօն.

Ին Ելօնօն իմ Ելօն իմ Ելօնօն, իմ Ելօն իմ Ելօնօն, իմ Ելօն
 Ելօն, Ելօն իմ Ելօն իմ Ելօն իմ Ելօն.

Ին Ելօնօն, իմ Ելօն իմ Ելօն, օսիւր իմ Ելօնօն իմ Ելօն
 իմ իմ իմ իմ Ելօնօն Ելօ, իմ Ելօնօն, իմ Ելօն իմ Ելօնօն իմ իմ
 իմ իմ Ելօն. Ելօն իմ, իմ Ելօն իմ Ելօնօն. Արօն իմ Ելօն, իմ
 իմ Ելօն իմ Ելօնօն իմ Ելօն իմ Ելօնօն.

Մաքա Ելօնօն իմ իմ Ելօնօն իմ օսիւր իմ Ելօնօն իմ,
 օսիւր իմ Ելօն օսիւր Ելօն իմ; օսիւր իմ Ելօնօն իմ իմ Ելօնօն
 իմ Ելօնօն իմ օսիւր Ելօն իմ. Մաքա Ելօնօն իմ իմ իմ
 իմ.

Ա. 2878. Մաքա Ելօն իմ իմ Ելօն [Ելօն ծիւրօն] Ելօն ծիւրօն
 իմ իմ իմ, մաք Ելօն իմ Ելօն, Ելօն իմ Ելօն; օսիւր իմ
 Ելօնօն Ելօն իմ Ելօն, օսիւր իմ Ելօն իմ Ելօնօն.
 Մաքա իմ Ելօն իմ; օսիւր իմ Ելօն իմ, մաք Ելօն իմ,
 Ելօն իմ Ելօն; օսիւր իմ Ելօնօն Ելօն իմ Ելօն, օսիւր իմ Ելօն
 իմ Ելօնօն իմ Ելօն իմ.

Մաքա իմ Ելօն իմ Ելօն իմ Ելօն, օսիւր իմ Ելօն իմ,
 իմ Ելօն իմ Ելօն իմ, Ելօն իմ Ելօն օսիւր իմ Ելօն իմ օսիւր
 Ելօն. Մաքա Ելօն իմ, օսիւր իմ Ելօն, իմ Ելօնօն
 Ելօն Ելօն իմ, Ելօն իմ, Ելօն իմ, օսիւր իմ Ելօն իմ Ելօն իմ

and 'eric'-fine, if he is always evading every one; for it renders an ecclesiastic perfectly unworthy to have evaded, but it does not render the layman so, whom it renders only half unworthy, if he has property with which he does good. DISTRESS.

A notice of five days is to be served on a debtor of the inferior grade, and then distress is to be taken from him. A notice of ten days is to be served on his kinsman-surety, if his kinsman be of the inferior grade, and it is not required that fasting be done, or three days of grace be allowed for either of them. A notice of ten days upon the debtor of chieftain grade, and a notice of ten days upon his kinsman-surety, if his kinsman be of the chieftain grade, and fasting and the three days of grace for either of them. If one of chieftain grade be kinsman to one of the inferior grade, a notice of ten days is to be served on him, and there must be fasting and three days of grace. If it is one of the inferior grade that is kinsman to one of the chieftain grade, a notice of ten days is to be served on him, but it is not compulsory to fast or allow the three days of grace.

He who refuses to cede what should be accorded to fasting, the judgment on him according to the Feini, is that he pay double the thing for which he was fasted upon.

He who refuses, i.e. he who withholds a thing and does not cede what should be accorded by law respecting the thing for which he was fasted upon, i.e. the defendant, i.e. to the person who is fasting upon him for what is due to him. According to the Feini, i.e. according to the 'Fenechus'-law. That he pay double, i.e. he shall justly pay double the debt for which he is fasted upon.

If food be not offered to him he is entitled to double the food and double the debt, and a 'cumhal' and five 'seds;' and if food be offered to him he gets double the debt and five 'seds.' If he respond to him by giving a security *all is right*.

If one of the inferior grade come to sue one of chieftain grade without having one of the chieftain grade along with him, and if notice has been given, he is fined five 'seds;' and if he has fasted upon him, he is fined five 'seds,' and shall not sue again.

This is a person who is not a poet; and if he be a poet, and has served notice, he is fined five 'seds;' and if he has fasted, he shall be fined five 'seds,' and shall not be entitled to his refection for two years, &c.

This was a person who went to sue for debt, and he was not responded to, the defendant who refuses shall pay five 'seds,' and double the debt and honor-price. If what should be accorded to him be offered to him, and that he has not accepted of it, he who

Dútran. **O'D. 55.** **DO** ghrer. Ro dlis na ríada anó rin, ocuf munar dlecht, ocuf do cuaró da nacra [ir] ríad forú do nimec uaró. Munar tincaro ior, aóa niondlisio aigaro 1 n-eneé.

In ci tpoircef tap tapirrin reir do, apbaill a dlisio a fuigill fene. Ir ped coir cach tpoircthe la fene arach for foraithe nar elai, no gell do geallab tpeibi nech fur a tpoirctheir aipe.

In ci tpoircef tap tapirrin, .i. in ci tpoircef tap tapirrin reir dlisio, in fer amuig, .i. in pechem toichea. Acbaill aódlisio a fuigill fene, .i. eirio uaró in dlisio do reir fuigill in fenechair, .i. a peich, ocuf aóat cuic reoit ocuf eneclann ma ro ba chinnoí leir na ro dlis in ni ro aóar.

.1. Dlí a ríach, ocuf cuic reoit o neiméib 1 tpoirceat tap tapirrin riara; ocuf ma gharó fene dobera apat for arailé tap tapirrin riara, ir díli a ríad nama.

Ma gharó reiri tpoircef for gharó ríada co tapirrin riara, ic cuic reoit, ocuf a tinnu co reótmam for mif for bliadain. Maró gharó ríad ic cuic reoit, ocuf a tinnu aóa mbliadain ghl.

O'D. 56. Ir ped coir cach tpoircthe, la reiri .i. ir e ni ir coir do rcar tpoircti do reir in fenechair. Arach for foraithe [no forarach] .i. ni roib tpebairi fur na ríachab roime, .i. for dagraat do gharab reiri. Na leicre eíóó, .i. neé aóa mbi cuma eirre ocuf aóoi, .i. noáa n-elóó do lecen can ríat fur in dlisio. No gell do gellab tpeibi, .i. no gell do gellab bir aóe ma tpeib, .i. ir aóaire ro bai fur na ríachab roimi rúno [.i. lan gille no rímac gille ocuf eirre in toirnuig] Nech fur a tpoirctheir, .i. nech ma noentari aip in tpoirceat, uair comaro fur in gell ocuf in tpebairi ir cuma eirre ocuf aóoi.

fasts after what should be accorded has been offered to him, &c., *shall pay* five 'seds,' and forfeit the right of ever again suing for the debt due to him. In this case the debt is due to him; and, if it were not, and that he went to demand it, the fine should be according to the length he went. If he was not responded to at all, there are two illegalities face to face. DISTRASS.

He who fasts notwithstanding the offer of what should be accorded to him, forfeits his legal right according to the decision of the Feini. The just rule of *stopping* each fasting with the Feini is to give the security of a good surety who would not evade, or a pledge of the pledges in the house of the person who is fasted upon.

He who fasts notwithstanding the offer, i.e. he who fasts after the offer of his lawful right to him, i.e. the man outside, i.e. the plaintiff. He forfeits his legal right according to the decision of the Feini, i.e. he loses what is due to him according to the decision in the 'Fenechus'-law, i.e. the debt due to him, and if he be certain that he is not entitled to what he demands he shall pay five 'seds' and honor-price.

That is, the forfeiture of the debt *is incurred*, and five 'seds' are paid by persons of distinction for having fasted after being offered what should be accorded to them; but if one of the inferior grade has served notice upon another after the offer of what should be accorded to him, it is forfeiture of the debt only *that is incurred*.

If one of the inferior grade has fasted upon one of chieftain grade after offer *made to him* of what should be accorded to him, *he shall pay a fine* of five 'seds,' and shall not sue for a week and a month and a year. If he be one of the poet grade, *he shall be fined* five 'seds,' and shall not sue for two years.

The just rule of *stopping* each fasting with the Feini, i.e. this is the proper thing to stop the *legal process* of fasting according to the 'Fenechus'-law. To give the security of a good surety, i.e. when there was no security for the debt before, i.e. of a goodly guarantee of the inferior grade. Who would not evade, i.e. one whose word is as good as his deed, i.e. who would not evade but give security for what is due. Or a pledge of the pledges in the house, i.e. or a pledge of the pledges which he has in his house, i.e. it was a hostage that was for the debts before in this case, i.e. he *now* gives full-pledge or 'smacht' pledge and a hostage for the increase. Who is fasted upon, i.e. the person who is fasted upon, for he deems as equally high the pledge and the surety whose word and actions are alike.

What is the difference between this and the case which occurs in Distress.
the Finnsruth Fithill : ' " There is to be obtained a competent surety, and a hostage for the surety, and a pledge for the hostage, *and* the debt for the pledge ? " In the day-time all those things were given for each other, and each of them is a proper substitute for the other in the day-time. In this case, however, these things were given to stop fasting at night, and whatever pledge is given to stop fasting at night is called a 'gell' ; and whether a man gives his pledge by day or night, it is not proper to tender anything else for the return of it except the debt.

If there was no security for the debt originally, a surety is a proper tender to stop fasting. If there was *security*, the proper tender in lieu of the surety is a hostage, and a pledge in lieu of the hostage, and the debt itself in lieu of the pledge.

Always, when it is a woman who brings a suit, if she be a woman of chieftain grade, she gives a notice of two days with fasting ; and if she be a woman of the inferior grade, she gives a notice of two days without fasting.

And when it is a man who brings the suit, if it be against a woman of chieftain grade, he serves a notice of ten days and fasts. And if it be upon a woman of the inferior grade, he serves a notice of five days without fasting.

It was just of Sen *when he adjudged* that one day should not be extended beyond two days. Honor-price does not admit of stay. The false decision of a court does not extend the one day longer.

It was just of Sen, &c., i.e. it was no injustice for Sen, son of Aigi, or for Sencha, son of Ailell, when he estimated or adjudged that the one day should not be extended beyond two days, i.e. that one day is not extended beyond the second other single day, or beyond the second single day in the other, i.e. *two days*, or beyond the other, i.e. *two days*, that is, *made by* the one day *added* or beyond the one, that is in the added part of the other, i.e. *two days*, i.e. it was the truth of nature that was estimated by him. That one day should not be extended beyond two days, i.e. for it is not at the end of three days it is right to give a pledge for it, but the pledge must be given the day on which it is taken, or the next day ; i.e. if a person says that he has not the means on that day, he gives a pledge instead, and next day, if he has not procured the means, it is taken away. Honor-price does not admit of stay, i.e. the full protection given in the case of the milch-cow does not admit of a longer stay for her than a stay of one day ; or for the thing which is levied for the protection of all these no longer stay is allowed than the stay of one day, i.e. for the protection of the virgin, as an exception in her behalf.

A stay of one day for all these which follow, and a notice of five

Distans. ocur apad deámarde o uafal ghradaib, ocur iḡ eo forpno áct
C. 2768 ríleḃa, cuicthi oḡuioḡu, ocur dechmaró [forpno], daig iḡ e noḡ gairb
 dia ceile.

Ní aurfuiris go aipechta .i. noḃan firi fuirgeḡ in aipeḃt apad
 ḡra uiriu na anad naine, uair do ba go doib dia nifuririditir.

. Má ro gata nech do tope oḡcela aiput, no moḃt no ní beḡ
 corḡail do, ocur ma do ti dam caem, beḡ eneḃ ruice duir,
 eḡennat do tinnetai iḡi lau rin, no aḡa baḡach, ní conḡaḡa tairiuḡ.

Ír anḃ ro aipled etach firi litch, aḡm firi nitch, ech
 firi aige, dam firi h-aḡ, bo firi blícht, mucc co nup,
 cauru co lí; toichned ru, biaḃhad aipeḃ, eḡbuir pleḃu,
 inḡieb n-ealḡa; comopuir cach ciul, tincup tigi caich,
 duir i mbuḃ baile, aiel ocur cairḡ, loḡat ocur cḡiaḃhar;
 roxul meich aipech, carḡad ruite, carḡad aenaiḡ, im
 duingbail carcuir lir, im tuinide ruaitig; im corup lin,
 im chaim n-inbir, im oḃhruḡ caḃ ain, hí cairḡec a leḡa,
 hí cairḡec a buḃ, hí cairḡec a thincuir hí cairḡec a tige
 techta, im duingbail aircuilte a ruir leḡa; im corup
 duin, im corup tḡeibe itir comorbairb, im charḡu
 inaimḡeḡairb reḃna; im corup ruirḡ i n-aimḡeḡairb

days is to be given by the inferior grades, and a notice of ten days by the chieftain grades, and the same is served upon them, except the poets, from whom a notice of five days is required, and a notice of ten days is served upon them, for such is the notice they serve on each other. DISTRESS.

The false decision of a court does not extend, i.e. the court cannot in truth extend the stay beyond one day, for it would be an error on their part should they extend it.

If any one should take thy fattened hog, or a wether, or something similar, and if a respectable company should arrive, and that it bring a blush to thy face *not to have food for them*, he should pay it back on that same day or on the morrow, it shall not go beyond it.

It is in it (*the rule of one day's stay*) were included *distresses* for raiment for the festival day, weapons for the battle, a horse for the race, an ox for ploughing, a cow for milk, a pig with fatness, a sheep with its fleece; the withholding of his food-tribute from a king, the food-tribute of a chieftain, the deficiency of a feast, the furniture of a church; the requisites for every *kind of* music, the furniture of each person's house, the requisites for cooking, a fork and a caldron, a kneading-trough and a sieve; the taking away of a measure from the chieftain, the cleansing of roads, the cleansing of the fair-green, for taking care of parties from the sea, for the difficult removing of a vagrant; for what is right in respect of the net, for the law respecting a river, for the sick-maintenance of every person, for providing for him a physician, for providing him food, for providing him proper bed-furniture, for providing him a proper house, for guarding against the things prohibited by the physician; for what is right in respect of a fort, for what is right in respect of a house between heirs, for a car in time of carriage; for what is right in respect of the bank in time of turf-carrying, for taking care of the green,

DISTRESS. cochuir, im d'ingbail fáithe, im telgu do mbroga, im
 log nenech noige, im duilchine, im robuiche, im opar-
 tain, im airtuiri tair, im airtuiri gobann, im chaire
 tigi gniad, im rcabul cáe fáite, im chomm, im rcuasach,
 im foldeirb, im cach leirar na do cumrannad, im recht
 reotu tige aipech, im chopur etha, im mef, im pocenn,
 im fí, im ocbail d'roichit, im fábra mil moir do
 chobrainn, im boin foruidethar caprud im biathad
 dunaid; im copur cimeoda, im gaire n'druic, im gaire
 mire, ar d'opet a ceit ceitair; im gaire n-athar, im
 gaire mathar, im éairec ar cen do naoma do liud
 fiaonaire, im chobair do fuidir cach tair etechtu; im
 rcin, im rcadarcc, im epprecht macru, im telcu
 mbroga, im rruan, im all, im adartor, im biaill, im
 fíobae, im lomain tige gniad, im chruoman tige ban-
 trebthaire, im raball i n-airtuir etha, im ichlainn i
 cuicib, im ocht mbullu ara fognat muillon; copur,
 tuinide, tair linde, liae, mol, in'deoin, hepinriu, oircel,
 milaire, cup comla—ar d'lig do cumalae a comet; im
 d'ingbail mic do chich, im d'ingbail mic di chru, im
 d'ingbail mic di mair, di declaim, di buidir, di claim, di
 chaich, di daill, di anbobrachet, di bacclaim, di dar-

for removing to the houses, for the honor-price of a virgin, for wages, for shaving, for the blessing, for the tools of a carpenter, for the tools of a smith, for the caldron of the house of the farmer, for the great caldron of each quarter, for the churn, for the pitcher, for the cup, for every vessel which is not stationary, for the seven valuable articles of the house of the chieftain ; for what is right respecting corn, for fruit, for ripe corn, for a wood, for erecting a bridge, for the distribution of the bones of a whale, for a cow which the champions provide for the victualling of a fort ; for the duties *in respect* of a captive, for maintaining a fool, for maintaining a madwoman, for her rights precede *all* rights ; for maintaining fathers, for maintaining mothers, for bringing a person to supply evidence respecting a contract, for assisting the ‘ fuid-hir’ against every injustice ; for a knife, for a reflector, for the toys of children, for removing to the houses, for a bridle, for reins, for a halter, for a hatchet, for a billhook, for the rope of the house of the farmer, for the hook of a widow’s house, for a barn in the time of harvest, for a haggard in shares, for the eight parts which constitute the mill : the spring, the mill-race, the land of the pond, the stone, the shaft, the supporting stone, the shaftstone, the paddle-wheel, the axis, the hopper (‘cup comla’) *so called* because *originally* the bond-maid was bound to mind it ; for taking care of a son from the breast, for taking care of a son after a death, for taking care of a son from a mad woman, from a diseased woman, from a deaf woman, from the lepress, from a near-sighted woman, from a blind woman, from an emaciated woman, from a lame-handed woman, from a lunatic ; for a boat which

DISTING. chetaig; im echur bir oc imorcor a purt i porre, im
 fichill tigi aipech, im falunb tigi bhuigairb, im glar
 cona allmuire, im chloc ro cain ceitra, im chomar, im
 chomairchech, im chomleptcha comuirchech, im lainb, im
 lainnin, im chaindelbra tige caich, im tpepet tigi
 rrocha; im tharb por rlabra, im echcullach por
 eochu, im muccullach por mucu, im reichi por
 caerchu, im choin por a mbi ocrach, im con buachaill
 cacha cethra, im oirce, im archoin, im arphocair
 techta.

Althgabail aile iur uin ocu rpeire por muidir Sencha
 i pechtaib aicnib im cach mbande.

Iur aro ro aipleb, .i. iur ann ro aipleb, no ro hepaluaroeb i
 noligeob na haine, no iur in focal iur rENCHUR iur na rcanorao i nol-
 geobaib. Etach rru lict, .i. cumtachta, .i. aenag iur in eprach, .i. no lic
 pollaman; iur aro atar na ceitru neiram air. Arim rru nict, .i. debta,
 .i. no rru comrac. Ech rru aige, .i. i n-aimrur imrima, .i. rru hinorag
 aenag; iur ann atar na ceitru neiram air. Tam r i har, .i. in-aimrur
 tpebta iur i n-epach rru. Do rru blicht, .i. i n-aimrur lacta iur
 tpanmarb; iur ann atar na ceitru neiram uirru. Mucc co nur, .i. co
 meite uirre a n-aimrur a marbta, no cua na nur. Caura co li, .i. co
 lai a olla a n-aimrur a lomarta, .i. co n-olaino Toichneob ru .i. im
 a biao narpobibe, .i. biao pechta rreile na rug, no biao rlaacha cetgialla,
 .i. in bparachair noo biata, ocu iur anao naine. Diachao aipech, .i.
 na ngrao rlaata, doneoch iur rlat cetgialla, ar aine, .i. raenan cuma,
 .i. o ceilib na n-apeb, .i. bparachair noo biachar la lai ocu iur anao
 uine uime, ocu apao dectaroa via raiglichep rru. Epruio rreio,
 .i. mar epraoach ni ro rreio ceilrime rlaacha cetgialla beor ar
 aine, .i. ni ro biuo na rreio ro gar. Inreob n-ealra, .i.
 rnoentair oirpenn cach via, rrech a noentair cat via, .i. comorair in
 airpenn i n-aimrur oirpenn, iur ann atar na ceitru neiram air. Co-
 moruip cach cuil, .i. crano glepta i n-aimrur airpenn rru no teta.
 Tineur tigi cach, .i. ro brecanair ocu ro cetgiallaib. Tineur .i.
 taebeor. Oir i mbi baile, .i. baile in bi eplaim, .i. in ni iur iur in

¹ Bacon-making.—In a Glossary in C. 1459 the word cuaró is explained to
 mean flesh, and the text and gloss above given quoted as authority cuaró .i.
 rseil, ocu rreirpenn air “muc co nur .i. a n-aimrur cuaró.” Cuaró
 also means winter, vide p. 129, n. 3.

ferries from bank to bank, for the chess-board of the house of a chieftain, for the salt of the house of the Brewy, for a lock *for securing* things from across the sea, for a bell from the necks of cattle, for tillage in common, for herding in common, for the common bed of neighbours, for a griddle, for the griddle-slice, for the branch-light of each person's house, for the blower of a chief's house ; for keeping a bull for cows, for a stallion for mares, for a boar for sows, for a ram for ewes, for a hound of the dunghill, for the watch-dog for every kind of cattle, for a lap-dog, for a watch-dog, for the lawful hunting hound.

DISTRESS.

Sencha, *guided* by the law of nature, fixed the distress at two days, which is between one and three days, for every female possession.

It is in it were included, i.e. in it were included or mentioned, i.e. in the law of one day, or under the name of the Sencus after being divided into sections. Raiment for the festival day, i.e. ornamented, i.e. *the dress* for a fair in the Spring, i.e. or for a solemn festival; it is then the four necessities attach to it. Weapons for the battle, i.e. for an engagement, i.e. for a combat. A horse for the race, i.e. in the time of races, i.e. to go to a fair; it is then the four necessities attach to it. An ox for ploughing, i.e. in the time of ploughing in the Spring, &c. A cow for milk, i.e. in the time of milk in the Summer; it is then the four necessities attach to it. A pig with fatness, i.e. with fat upon it, at the time of its being killed, i.e. at the time of meat-saving or bacon-making.¹ A sheep with its fleece, i.e. with its fleece of wool in the time of shearing, i.e. with its wool. The withholding of his food-tribute from a king, i.e. his allotted food-tribute, i.e. the entertainment of the king for one night; or the food-tribute of the chief of first claim, i.e. one brother supplied the food, and there is a stay of one day upon the distress for it. The food-tribute of a chieftain, i.e. of the chieftain grades, of such as are chiefs of first claim, it has a stay of one day, i.e. in the same way, i.e. by the tenants of the chiefs, i.e. one brother paid it for another, and there is a stay of one day respecting it, and a notice of ten days if judgment be passed upon it. The deficiency of a feast, i.e. if any portion of the feast due to the chief of first claim be deficient, it also has a stay of one day, i.e. the part of the food of the feast which is deficient. The furniture of a church, i.e. in which mass is celebrated every day, or though it be not celebrated every day, i.e. the requisites for the mass at the time of the mass have the four necessities attached to them. The requisites for every *kind of* music, i.e. the harp-comb in the time of music, &c.; or the strings. The furniture of each person's

Distans. mbias for ambio bail ne diao pecta reile, no ne diao cuirir no cun-
 — varpa, .i. apaitchib ata, .i. bal na gail oc abrot. Aiel ocuy cairne,
 .i. neptam iat i n-aimirir gnimrad, ocuy anad naine ar an athgabail
 gabur umpu. Lorat ocuy criathar, .i. in tan neapar a ler beor,
 .i. paenan cuma beor. Foxul meich aipech, .i. miach do na tri
 miachab on aipech, ar aine olegar a tiactain, .i. miach bracha 7rl, no
 air met tohair. Carpat raitre, .i. ród, .i. i n-aimirir cua ocuy
 aenais, .i. an-aimirir cuas no aimirir cocta a noruir ocuy a noraigne do
 beim tob. Carpat aena, .i. rru bruiroae aige, .i. aithgin ngnoma, no
 leic in brathar ar a ceili, ocuy in brathar gabur athgabail da ceile
 ann.

Im oingbail tarcurir lir, .i. biathar na loingrech, .i. no aie
 in puir na tora tarcurir don lir; no a comaire iár tiactain, .i. biathar
 na murcuir, .i. tarcurir, .i. fer puir gabur im tuioet do comairin
 na bairci no ima comet; no fer puir biathar laet na bairci, uair ir la
 tir rru a ruioet olegar a co. x. aie, a nionaire, a mbiaohar, a tarpac-
 eab; no fer fine no biathar don aie cen a ceili ann rin, ocuy
 aithgin a bio ar aine do.

C. 791. Tar muir tancatar na daine ro, ocuy niho tancatar na
 daine rir. [Siche raet do cuireoar hi thacht maru co tuath,
 im lachtar do doirib, no mil mar, olegar do tuath huile a
 oingbail rin puir, .i. tet aige fine ar a tir i mbi co ruz tuatha,
 ocuy triorcar aie. Arcongar rre don tuath no gairar an
 athgabail, ocuy oingab lin uile iairum.]

Im tuioet raitre, .i. im in tenn uioe beirir ar in ti danna tech
 in rot. Arar naen lae air, no bet ina comiteet ne ne naen lae, no co
 hor curch ocuy doir in na brolaet. Im corur lin .i. a cur do lin coit-

¹ *Boiling.*—In C, 790, various conjectural explanations are given of "Oipe
 mbithbail." It is stated first, that it is a name for the cauldron, because of the
 'baille,' fury of the steam which rises from its edges on the fire. It is added that
 it may have been applied to the larder in which is good fare for preventing the
 blush of honorable shame, or that 'baille' is applied in the case of a house in
 which a king's food is being prepared, and that his 'dire'-fine is due for anything
 committed in the house until the food is prepared and consumed; or 'baille' is the
 name of a wooden goad or spear, or it is the name of the poet.

² *Cleansing of the roads.*—It is stated in Cormac's Glossary under the word Ror
 that there are several kinds of roads or ways from the 'sed,' which it explains as
semita unius animalis, up to the 'bothar' or great high road; that all the neighbours
 in a territory who frequent the 'urscur' which is fronting the seats of kings, are
 bound to keep it clean; that there are three cleanings of each kind of road and
 three periods at which they are cleaned, i.e. the time of horse-races, the time of
 winter, the time of war, that they are cleared of brushwood, of water, and of weeds.

house, i.e. of plaids and bolsters. 'Tincur,' i.e. furniture. The requisites for cooking, i.e. the place of the prepared food, i.e. what is due for the food which is required for the night's entertainment, or the food of bargain and contract, i.e. which is paid for rent; i.e. *it is so called from the fury or steaming of it when boiling*.¹ A fork and a caldron, i.e. they are necessities at the time of work, and there is a stay of one day upon the distress which is taken for them. A kneading trough and a sieve, i.e. when they are required; they are similar to the last mentioned. The taking away of a measure from the chieftain, i.e. a measure of the three measures from the chief; in one day it is right to have it forthcoming, i.e. a measure of malt, &c. Or *it is the name of scales for measuring*. The cleansing of roads,² i.e. of the ways, i.e. in the time of winter³ and of a fair, i.e. in time of war their brambles and blackthorns to be cut away. The cleansing of the fair-green,⁴ i.e. immediately before the holding of the fair, i.e. if one brother has left the work to be done by another he must give restitution, and the brother who did the work is here to take distress from the other.

DISTRESS.

For taking care of parties from the sea, i.e. the feeding of the mariners, i.e. or the watching of the port that no party should come from the sea to plunder; or the watching of them after arriving, i.e. the feeding of the foreigner, i.e. of a party of them, i.e. the owner of the port proceeds to divide or to preserve the vessel *as the case may be*; or the owner of the port feeds the crew of the vessel, for the district on whose shore it is cast is bound to keep, protect, feed, make provision for such parties; or it may be one of the tribe who feeds them for another in this instance, and he gets restitution of the food in one day.

It is across the sea these people have come, and it is not so the persons mentioned below. Whatever thing is cast ashore in a territory, whether a crew of shipwrecked people, or a whale, the whole territory is bound to save it from the strand, i.e. the head of the family in whose land it is, goes to the king of the territory and fasts upon him. He (*the king*) gives notice to the territory that he will take distress, and then they (the whole party) come to save it.

For the difficult removing of a vagrant, i.e. for the difficult journey ('tenn uide') which removes the person who has no habitation but the road. A notice of one day is to be served on him, or *he is* to be in his company for the space of one day, or to *accompany him* to the mearing of the territory holding him

¹ *Winter*.—In C. 1459 it is stated that 'cuadh' means winter, as, $\kappa\alpha\tau\alpha\theta\ \rho\alpha\iota\tau\iota\ \dot{\iota}. \alpha\ \rho\acute{\omega}\tau\ \dot{\iota}. \alpha\ \rho\theta\epsilon\pi\pi\alpha\ \alpha\upsilon\tau\alpha\ \rho\theta\alpha\iota\gamma\eta\epsilon\ \tau\omicron\ \beta\acute{\epsilon}\iota\mu\ \tau\omicron\dot{\iota}\ \alpha\ \eta\text{-}\alpha\mu\mu\eta\tau\iota\ \kappa\upsilon\alpha\theta\ \dot{\iota}. \epsilon.$ to clean the ways, i.e. the roads, i.e. their brambles and their blackthorns to be cut away in the time of winter. 'Cuadh' also means flesh, *vide p.* 126, n. 1.

⁴ *Fair-green*.—In C. 790, $\kappa\alpha\tau\alpha\theta\ \sigma\epsilon\alpha\gamma\acute{\iota}\varsigma$ is explained by $\dot{\iota}. \alpha\ \eta\text{-}\alpha\mu\mu\eta\tau\iota\ \kappa\lambda\upsilon\tau\eta\iota$, i.e. in time of sports. This alluded to the various games or amusements which the ancient Irish carried on or celebrated at their public fairs, such as the fair of Tailtin, the fair of Aonach Cholmain, or Magh Life, &c.

DISTRESS. cenn na fine, .i. neam he i naimyrn gnimhrad, .i. in bhrathair no leic a cuic ar a cailc de, .i. uirci no eirc icir comorbad. Im chion nimbir, .i. i n cuirtheir a hinn in uirci ar inn in beira, in ciarc; no ir im a denam gabur, no in cora coitcenn na fine; ocur ir neam in ciarc; ocur in bhrathair no leic a cuic ar a cailc de. Im othruir cae ain, .i. imm aorpuichin uair othruir oisicr cae aen duine, uir mama mo, ocur ocaib coca, ocur do bio ocur do lias. Hi cairac a lega, .i. amuil oisicr. Hi cairac a bio, .i. ar aine.

Cio po beira anao naine ar in athgabail gabur im bio ocur im lino runo, ocur re aca riao ir in uil, "Dia ferthar fuil ferir co toira," ghl. ? Re oisicr tainic in duine call, ocur ir reo olegar a cabairt po cetoir, na tecma rogail don fir uithir; runo imuirpo in pollugad fuil ano, ocur hi tainic re oisicr po cetoir, ocur anao amuil cach neam for in athgabail gabur im a bio ocur im lias; ocur i cen beir a athgabail for anao, rmacht metha uithir uao.

Hi cairac a thincuir .i. do brecanab ocur cernille .i. lepari coechta. Hi cairac a tige techta, .i. nar ap tech palat rem-vellet; no nar aen do na tri tegoir, .i. ceitri uoirir ar, conacacoir in fer ruc for cach leth, ocur uirci tar a lar. Im uingbail aur-cuilte a reir lega, .i. ar na po cuil in lobur, .i. mna ocur coin .i. na leceir fair i tech, ruir na cainti. .i. bioa urcuilte, ocur duine nae cunntabairtach bair he, ocur ar aine beor.

"Dia n-urpocra in lias ir lan do. Muna urpocra ir riachach, .i. uairt, ocur a raimhrise inde, icir fer na fuactana ocur fer na rola. No dono ir fer na fuactana icir in uairt fir fer na rola iar nuirpocra do lias, ocur gabar iar rath a trian do lias.

Im corur duin, .i. a cuic irin uan coitcenn na fine; ar aine beor, ocur in bhrathair beor. Duin, .i. do denam .i. coitcenn anoir. Im corur treibe icir comorbad, .i. a cuic don tig do denam, .i. in treib coitcenn. In bhrathair geber da cail, ghl. Im chuiri i n-aim-

¹ *Substitute*, i.e. the man who does his work while he is sick.

² *Duil*—This means a law book, and some particular law book is here referred to possibly the Duil Roscadh.

by the collar. For what is right in respect of the net, i.e. his share of the common net of the tribe, i.e. it is a necessity in time of work, i.e. one brother left his share of the work on the other, i.e. water or fish between heirs. For the law respecting a river ('ninbir'), i.e. the thing which is brought from the surface of the water ('ar inn in bera') on the top of the spear, i.e. the fish; or it is for the making of the fishery the distress is taken, or the common fishing weir of the tribe is here referred to; and the fish is a necessity; and it was one brother that left his share of the work upon the other. For the sick maintenance of every person, i.e. for the goodly relief in sickness which every one is entitled to, viz., the substitute and a man to attend him, as well as food and a physician. For providing for him a physician, i.e. as he is bound to do. For providing him food, i.e. the distress has a stay of one day.

What is the reason that it is a stay of one day that is upon the distress which is taken for food and drink here, whereas it is said in the Duil: "If blood be shed it is better he should come," &c. ? The person above mentioned had submitted to law, and he is bound to take charge of him at once, that no injury may happen to the sick man; but in this case there is neglect, and he did not submit to law at once, and there is a stay as in the case of every necessity on the distress which is taken for his food and the physician; and while the distress is on stay, 'smacht'-fine for failure of maintaining the sick is recoverable from him.

For providing him proper bed furniture, i.e. plaids and bolsters, i.e. a suitable bed. For providing him a proper house, i.e. that it be not a dirty snail-besmeared house; or that it be not one of the three inferior houses, i.e. that there be four doors out of it, that the sick man may be seen from every side, and water must run across the middle of it. For guarding against the things prohibited by the physician, i.e. that the sick man may not be injured, i.e. by women or dogs, i.e. that fools or female scolds be not let into the house to him, i.e. or that he may not be injured by forbidden food: and he is a person whose death is not probable, and the stay is one day also.

If the physician has given notice he is safe. If he has not given notice he is subject to fine, i.e. he is fined a young heifer ('dairt'), and this is divided in two, between the aggressor and the wounded man. Or, it is the aggressor that pays the heifer to the wounded man if notice has been given by the physician, who, for his skill, receives one-third of the fine.

For what is right in respect of a fort, i.e. his share in the common fort of the tribe; the stay is one day also, and one brother also. Of a fort, i.e. for the erecting of it, i.e. both (the share and the erecting) are common. For what is right in respect of a house between heirs, i.e. for erecting his share of the house, i.e. of the common residence. One brother takes distress from the

- DISTRESS.** ƿeƿaib ƿeona, .i. neƿam he i n-aimƿir ƿeona ƿin ƿogmar, no in cað aimƿir. 1m ðorur ƿuiru i naimƿeƿaib tochuir, .i. moim coitceno hi, .i. a tocur don cig ocuƿ hi tƿim, .i. im coirƿeir, ƿeir coir in nī cur-
O'D. 61. chaſ ar in ƿurc monað, in moim cƿuaio [iƿ in ƿe ƿuchain a tochuirætuſ.]

Neƿam hi ocuƿ a gaðail a ðota do buain to atathar don ðuine no co [nƿagaðar hi nó co] nƿaga athgaðail imƿi; ocuƿ anað naine uirƿe; uair noða ba neƿam iarƿain in moim manī benƿar hi ma haimƿir coir; no iƿ moim tƿim hi cena in aimƿir a caithme, ocuƿ ƿait ƿo ƿatað hi; no iƿ a n-ðeirƿenur ðeƿar, ocuƿ noca nƿagaður hi no co nƿaga athgaðail imƿi, ocuƿ anað naine ƿuirƿe.

- 1m ðingðail ƿaithe, .i. don ƿaithe ƿeoir no aſba .i. do na ƿorab imach i mbelltaine, no ðul ð ƿaiti in ƿenliƿ ƿor aſu, .i. im ðingðail na moim ocuƿ na muinotir ar an ƿaithe aƿar ƿenðail. 1m ðeiguo mbroga, .i. im ðeigum in bƿog ƿeoir don ƿenðail in ðamain. 1m loð nenech noige, .i. ƿical ocuƿ coibc o ƿir, .i. o ƿir uðeio, .i. ar eƿƿeƿ-
O'D. 61. tuƿ don oig ocuƿ don cætmuinƿir [.i. in mucluno ðeigur in oig ina ƿarua.] 1m ðuilchine, .i. ðechmað cacha ðula a ðuilcine im buo ocuƿ im linn. 1m ƿobriðhe, .i. loð ðeiræ, .i. im in ƿat ƿabaio, im in imboim ðeiræ, .i. ƿuaban, oætmað ðaſigine, ocuƿ comƿat eim uā ƿeioe do ƿail, ocuƿ comletat a cuil do tuino [air].

- O'D. 61.** [‘Oetðir etuƿuð ƿin ocuƿ in buim ƿeota’] .i. moir do caſna italla iarū na ƿene to cach let ina ƿeƿam ocuƿ ƿoðaloing; ocuƿ lan bel in ðemeƿ taſirna ino aſle itir ciget ocuƿ letet.

1m oparƿain, .i. ƿonot ƿeði'mu tabarƿain, .i. ƿeætmað lanðiaa in ƿuaio na ðeſna in benðachað na h-ancu at connaric, gaðar ƿin apaſ-
 ƿain. ðmaæt ƿaſum cinoæt ƿin ar [a h-] aſio ƿeio, ce tainic ƿoðail ðe cen co tainic ƿoðail ðe; ocuƿ anað naine ar in athgaðail gaðar uime munar tincaro cen a icc no cur gaðaro athgaðail uime.

1m aſirniƿi tƿair, .i. neƿum iat, ocuƿ anað neƿaim ƿoſuo. 1m chaire cigi ðnoio, .i. imin chaire biƿ i cig in ƿir ðuimað no

¹ *Scissors.*—The knife and the scissors were fixed measures.

² *Breadth.*—The piece of meat referred to was a solid square portion, each side of which was equal to the length of the blade of a knife, which was a sort of legal measure. In C., 792, it is stated that this piece of meat was cut out of the haunch.

³ *The blessing.*—It was customary for workmen, on completing any work, and delivering it to their employer, to give it their blessing. This was the ‘abarta,’ and if this blessing was omitted, the workman was subject to a fine, or loss of a portion of his fee, equal to a seventh part of his allowance of food while employed;

other, &c. For a car in time of carriage, i.e. it is a necessity in the time of carriage in Autumn, or in any season. For what is right in respect of the bank in time of turf-carrying, i.e. this is common turf, i.e. to carry it to the house when it is dry, i.e. for the right law, or right rule respecting what is taken from the turf-bank, i.e. the hard turf in the proper time at which it is carried.

DISTRESS.
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It is a necessity then, and it is seeking for his share for cutting it the person is in this case, and he does not obtain it until he distrains for it; and there is one day's stay upon it, for the turf is not a necessity if it be not cut in its proper time. Or, *indeed, the case* here is that of dry turf at the time of its being consumed, and it was stolen it was; or, it was legitimately due, and it is not obtained until distress is taken for it, and there is a stay of one day upon it.

For taking care of the green, i.e. the field of grass or corn, i.e. *to keep the cattle* from the fields when *going* out in May; or in going from the green of the old *winter* residence to a *summer* pasture in the mountains, i.e. to keep the cattle and the people out of the green in removing from the old *winter* residence. For removing to the houses, i.e. for removing to the hayloft belonging to the old *winter* residence at Allhallow-tide. For the honor-price of a virgin, i.e. a shekel and a marriage gift from the man, i.e. her own man, for there is an exception in the case of the virgin and the first wife, i.e. the honor price which is due to the virgin for violating her. For wages, i.e. the tenth part of every article is the price *for manufacturing it*, together with food and drink. For shaving, i.e. the price of shaving, i.e. for the wages of shaving, i.e. for the shaving morsel, i.e. a thin cake, the eighth part of a griddle of bread, and the length of the haft of a knife, of bacon, and the breadth of its back of the skin upon it.

There is a difference between this and the 'buim-sceota,' i.e. a *square* bit of flesh meat in which the blade of the knife would fit on every side and be supported; and the full of the mouth of the scissors¹ is the bulk of the joint in thickness and in breadth.²

For the blessing,³ i.e. whilst he is giving it, i.e. the seventh part of the full allowance of food of the person who has neglected the benediction of the work which he has seen, is obtained for *not giving* the blessing. There is a fixed 'eric'-fine laid down for it, whether injury has come of it or has not come of it; and there is a stay of one day upon the distress which is taken respecting it, i.e. if it had not been attended to and paid for before the taking of the distress.

For the tools of a carpenter, i.e. they are a necessity, and the stay of a necessity is upon them. The caldron of the house of the farmer,

the food to which a workman was entitled being settled by the law in proportion to the rank of the art or trade which he professed. And it would appear that the first person who saw it finished and neglected the blessing was also fined.

DISTRESS. gniúctis .i. in bhuagú. 1m fca bual cáé raíte, .i. in fca bel oll bíf cáé raíte, in taigen belletan, .i. 1 pecar alep. 1m chomm, .i. ina cuairt, .i. in belcumanis, .i. in mairis. 1m fca uasach, .i. cilorn, .i. bíf ocuf an fcaas ar a taib, no in milan buirín, no in metair buirín, 1m folúerb, .i. bíf ocuf in foil ar a taib, in cua cluic. 1m cach leptaí, .i. do minleptaib. Naó cum fanao, .i. na comanao no na comtaíuríno. 1m fécet fceotu tise aífecb, .i. gnaíó pláta .i. a n-aimíur na fechnaíteí:—

“Seéta fceotu aífec éraim naíis,
fo gnaít enecúinaib leaíis,
Caíre, daíac, eíra, ían,
Úratham ech-fíuan no deíis.”

1m chorup eíha, .i. meo do cruaithe, .i. in leuagao ino arba. 1m focénn, .i. fce a cenn in carbur aparo, no cíó hé in focenó íríma íme, ocuf íma gortglanao no gabaró in athgabail, .i. fo ío don deíur a céíto fíuítí, ocuf íí aparo.

Cíó fo deíra in athgabail gabur ímín focenó do bíé for aem, ocuf conao meíé, no fíach buíne caíte fíl ano? Íre in fát fodeíra aca mílleó atatharí ano, ocuf íf neíam nemlécun a mílleí.

1m fíó, .i. fíó deíro ar buí. Cumao aíteígn fíoa deíro ar buí 1 tír bun ocuf gablaib ocuf a cruaithe for an, ocuf a tír for eíreíur. Aíteígn fíoa comatíteíra fíe for eíreíur, ocuf a tíre for cuítí. Aíteígn cach fíoa o carúell co tíraíno ocuf in tíraíno for cuítí, ocuf a tíre for deímaró. 1m ócbail oíroíchíte, .i. cíó clóch oíroíé, .i. in buí 1 fín fíó do beíar do tocbail oíroíchíte coítíno na fíne; aíteígn ngníma no leíe in bñatharí ar a céile; ar ane beor, .i. in beim aobar oíroíchíte, 1 tír bñatíur, ocuf fíó nemeo; ocuf íf ama beim.

1m fabra míl moíur do chobraínó, .i. neíam hé ano fín neíam cuí cruatharí ocuf clarí fadóill de. Neíam neíam fín, cín cop neíam arí fíen, .i. do deíam círeall de in baile ía bí fíó. Íf aífé íf for uíno. 1m boín foruíreíhaí caríuró, .i. meíé, .i. bo cáca oíra caríra cuíngella cenó, .i. ímín mbóin foráígeí no fíeáígeí caríra no caríur loéca na tuatí cín teíéíro do lécun doib, .i. bo maríta, .i. bo bíata na pláta fín in ean bíf oc deíam [cánu ocuf] caríroí tarí a cenn; ocuf in bñatharí no leíe a cuí ar a céile ío an, ocuf anao naíne ar in athgabail geítear ímpe.

O'D. 68.

¹ *Pitcher* ('Cilorn')—This word is quoted by Zeuss, *Grammatica Celtica*, vol. I., p. 17, as a gloss. to the Latin *urceus*,

i.e. for the caldron which is in the house of the man of work or business, i.e. the **DISTRESS.**
 Brewy. For the great caldron of each quarter, i.e. the great 'scabel' —
 which is used for the preparation of feasts every quarter of a year, i.e. the wide-
 mouthed caldron, i.e. in which it is required. For the churn, i.e. the round
 one, i.e. the narrow-mouthed, i.e. the 'muidhe'-churn. For the pitcher, i.e. the
 'cilorn,' i.e. the vessel which has a circular handle out of its side, or the hand-can,
 or the hand-'mether.' For the cup, i.e. which has the handle out of its side,
 i.e. the bell-shaped cup. For every vessel, i.e. of small vessels. Which is
 not stationary, i.e. which is not fixed, or not immovable. For the seven
 valuable articles of the house of the chieftain, i.e. of the chieftain
 grade, i.e. at the time that they are not refused.

"The seven valuables of the chief of noble bounty,
 Who exercises hospitality in various ways—
 A caldron, vat, goblet, mug,
 Reins, horse-bridle, and pin."

For what is right respecting corn, i.e. the size of the rick, i.e. for pre-
 serving the corn. Ripe corn ('focend'), i.e. the ripe corn is 'foe-a-cenn,' i.e. its
 head hanging down, or it is called 'focend,' for this reason; and it was for weeding
 it the distress was taken, i.e. the ear is in a two-fold condition, its head hangs down,
 and it is ripe.

What is the reason that the distress which is taken respecting the
 ripe corn has a stay of one day, and that it is not "the measures,"
 or fine for man-trespass, that is imposed for it? The reason is,
 that it is being damaged in this instance, and the prevention of
 damage to it is a necessity.

For a wood, i.e. the sacred wood at the fort. There is restitution of the
 sacred wood at the fort, of trunk and arms and branches in one day, and 'dire'-
 fine in three days. There is restitution for the common wood in three days, and
 'dire'-fine in five days. There is restitution of every wood from the outer limit
 to the mountain and in the mountain in five days, and the 'dire'-fine in ten days.
 For erecting a bridge, i.e. whether it be a stone-bridge or a wooden bridge,
 i.e. to go into the wood for timber to build the common bridge of the tribe; there
 is restitution for the work which one brother has left upon the other; a stay of one
 day also, i.e. respecting the cutting of the materials for a bridge, between brothers,
 and in a holy wood; and it was for cutting it the distress was taken.

For the distribution of the bones of a whale, i.e. this is an article
 of necessity for the making of the backs of sieves and saddle trees. It is a necessity
 for distribution, though it is not so in itself, i.e. to make hoops of it in the town
 where there is no timber. This is the reason that it has a stay of one day. For a
 cow which the champions provide, i.e. a fat cow, i.e. a cow for the chief
 for every district over which he exercises chieftainship, i.e. for the cow which is
 provided or procured by the champions or bailiffs of the people of the territory with-
 out allowing them to evade it, i.e. a fat beef, i.e. a cow to feed the chief during
 the time that he is making laws and interterritorial regulations for them; and one
 brother allowed his share of it to fall on the other, and there is one day's stay
 upon the distress which is taken for it.

DISTRESS. Օրսն է քիչ Կո բժուցեթ քոր ալ արւես, շառմայտերն սատ Կո
շատ Կո քաշտը եօրն ճակալ տա քարքարս, .i. եօ Կախա հաւեմ,
օգտ ճաղերն աղջակալ ալ ուն տա Կոմբեպա ուն մեծին քին :—

“Cia bet vin carpu rin tuaiti
Oc brei i merze ne rbas,
Iy arpa doib in aoci rin,
Dia mberthen bo cat aicme do ruz.”

O'D. 63. Եր զոռօ Բժօ առ քըր ռԻԲ օ մերար, Ի՛ն Բօ քԻ՛ն ար. Ե՛ռօ ԼԻ՛ռա
աԼԵ. Ըօ՛ղ մա՛ր քԻ՛ժ ռԻ՛ն Ի՛ն Բօ՛ր՛ն քԻ՛քսմ [նա՛մա.] Մա՛ր Ե՛րքս
Ե՛ռա՛ր; Ի՛ն Ե՛ռ Ե՛ր Ե՛րք ռԻ՛Բ Ե՛ր առնար, Ո՛ր քա՛ճա ա՛ժ ա՛ղճԻ՛ն նա՛մա
քա՛ր; Ի՛ն Ե՛ր Ի՛նքքա ռԻ՛ա Ե՛րճԻ՛քսր ա՛ղճաԲա՛Լ, Գրքսր Բօ՛ր՛ն օԵ՛ր
ա՛ղճԻ՛ն, օԵ՛ր Լօ՛ճ Ե՛նե՛ժ Ի՛ն Ե՛ր Ի՛ժ Բօ՛ր՛ն քԻ՛ք Ի՛նօ քԻ՛ճ.

1m biachatho vounaio, .i. combiachatho in loetta bir ip in vounao pe
iat pe op coricupia; ap aine beop, .i. fer cach opba ocup a mbiachat
huastamb uile; no ip plat ip ecen to biachatho ano, ocup in bphachair too
mber a mbiaio ip e op gath, .i. aet ip mach bepar on, .i. bphachair gsbu
ria paile im atgin a biö. 1m corup cimeöa, .i. cimio coitcenin,
.i. a comairpe ocup a combiachatho. 1m gaire n-oruic, .i. co path
.i. nepam in biao ocup in tetach no caithpetha juu. 1m gaire
n-oruicth, 1m gaire mipe, .i. ben mep, .i. gn path.

1. Տփաճտ նոմոնմա չարե չա՛ ու չա՛ ռըր զո ռաււ զաւ ռըր ռե, օսը ոոօո ռաւ ռըրոո չըր ոա ոոօաւ ռոո; օսը ռա մեո, օոոա զաւո ծո քըրօաճ ռոո ռա՛: ոո զո ռո, զո զո ռըրոո, զաւո ոը ռո ա ռա՛: Աո զո ռաոո ռըր ոչար ու ռըր ռաճը ռըր ոմը; ա՛ զո օ օսը ռըր չար, ու ռա՛ ոա, օսը ու զաո ու ռաւեոն ըր ռըր ռըր ա զո զո զո ռըրաճ ք ռըր զո ու զըր ռըր օւո, օսը զա զաւաւ: զա ծա ռա՛ նոմոնմա չար ու ռըր զո ո-օւ օսը զո ո-օւօւրը, ըր չըր ըր զո ու ռա՛: ռըր մաւ ռա՛ նոմոնմա չար զա մը,

That is, when the king is on the frontier of a territory with a host, he despatches an order to the people that a cow be taken and brought to him by them, i.e. a cow from every tribe, and whosoever does not pay that cow is distrained :—

“ If there be champions in the territory
To collect cattle for a host,
They may rest for that night,
If they have brought a cow from each tribe to the king.”

Now, the custom is, that this cow is taken from some one man of them for the whole number. They make good that cow to him only. *This is the case* if it be a proper apportionment *they make*; the person among them who, though alone, *offers* what is just, is liable to restitution only ; but the person from whom the distress is taken shall pay a cow and restitution, and the honor-price of the person who supplied the cow to the king.

For the victualling of a fort, i.e. the feeding of the people who are in the fort to fortify it at the boundary of *another* territory ; *there is* a stay of one day also, i.e. a man out of every holding, and they are fed by all ; or it is the chief that must be fed in this instance, and the brother that supplies the food is he that takes it, i.e. *the distress*, i.e. but it is out it is taken, i.e. one brother takes it from the other as restitution for the food. For the duties *in respect* of a captive, i.e. the common captive, i.e. to guard and feed him. For maintaining a fool, i.e., one that can do work, i.e. the food and the clothing which are used by him are articles of necessity. For maintaining a fool. For maintaining a madwoman, i.e. an insane woman, i.e. who can do no work.

That is, there is ‘smacht’-fine for neglecting to provide for the maintenance of every child for every three days as far as fifteen times three days ; and the children have not land in this case ; but should they have *land*, the fifth part of the ‘smacht’-fine shall be deducted ; or, whether they have or have not land, this shall be the ‘smacht’-fine. He who is primarily bound to supply the maintenance does not consent to be sued for it ; but after he has refused the maintenance, he must pay the fine, and the nearest kinsman shall not pay for him (though he himself may not have been apprehended) until he absconds, but he shall pay it afterwards. Five cows is the fine for neglecting to provide for the maintenance of the fool who has land, and power of amusing, *and his having these* is the cause of the smallness of the fine. Ten cows is the fine for neglecting to provide for the maintenance of every madwoman ; and the reason that the

fine is greater than that of the fool is, for the madwoman is not a minstrel, and has not land. If the fool has not land, or *has not* power of amusing, the fine for neglecting to provide for his maintenance is equal to that of the madwoman who can do no work. DISTRESS.

Nine cows is the difference between the senior of the family and the man of unknown age. Four score and ten years is the age of the senior of the family, and five score years is the *supposed* age of the man of unknown age, or it is after fourscore and ten years, *he is so called*.

A 'cumhal' of eight cows is the fine for neglecting to maintain any family senior who has land after his eighty-eighth year. *As to* each man of unknown age after his ninetieth year, his land shall pass from the family who have not maintained him to an extern family who have maintained him. *As to* every senior of a family and man of unknown age without land, a 'cumhal' of ten 'seds' is the fine for not maintaining him; and *it is assumed* that the senior of the family *in this case* has land and the power of amusing; should he have both, the fine for not maintaining him is five cows; but if he has them not, the fine for not maintaining him is eight cows.

For her rights precede *all* rights, i.e. I deem it right to treat of her support before the support of her mother and her father, though the support of her mother and her father is attended to sooner, i.e. it has a stay of one day, i.e. her maintenance. All rights, i.e. she is fed before all. For maintaining of fathers, i.e. one brother recovers it from the other. For bringing a person to supply evidence respecting a contract, i.e. to bring the contract-binder as a witness to give his evidence; and it is evidence respecting 'seds' of one day's stay he undertook to give, i.e. he is in this case distrained. It is the law agent that arrests the witness to give evidence in his favour; or else it is the law agent who arrests the contract-binder to come with him to enforce the contract which he ratified. For assisting the 'fuidhir,' i.e. for distraining the chief if he did not come to assist the 'fuidhir,' who is being brought into trouble unlawfully, i.e. the common 'fuidhir' of the tribe, and one brother recovers his share from the other. For a knife, i.e. the knife used at a feast, i.e. it is always an article of necessity, i.e. the four necessities attach to it. For a reflector, i.e. the mirror, i.e. the man's, i.e. at the time of looking at his image in it. For the toys of children, i.e. they must be restored in one day, i.e. these goodly things which remove dulness from little boys, viz., hurleta, balls, and hoops, except little dogs and cats, for it is in three days the cats, &c. are to be restored. For removing to the housea, i.e. for removing to the hay lofts, i.e. from the hired or let land, i.e. to the old *winter* residence at Allhallowtide. For a bridle, i.e. one rein. For reins, i.e. it is longer than *the bridle* from having two parts, i.e. it is larger than the bridle; it is for the horses of the chariot it is *used*.

For a halter, i.e. ('ladustar') the halter that ties the horse, or *what is* over the end of the mane of the horse, i.e. the head, i.e. it closes round 'tor,' i.e. the head.

DISTRESS. *awioin; no aill nō īr in bit, no bit hail le nō na hail, .i. in tuat conarō. 1m fionbae, .i. bīr oc eibī in fēoa.*

- 1m lomauin tige gniarō, .i. lomauin capin ocuīr beapīr rīn; ocuīr cīo a tīs neich eile beīr, īr amlaīō rīn beīr a beīr ina nepam, .i. imin lomauin bīr i tīs in rīr gnimais, in bīuīgāro, .i. a n-aimīrīr gnimīarō uilī rīn. 1m chīromān tige bantrēbēthaisē, .i. corīpau īarū, .i. rai cīomēthar a cenō; rō nain rōn tuīgē bīr i tīs na mbantrēbēthach, ocuīr fēpī lēpach rō gabuīrīr aithgabail aīme, .i. bac nō corīpau bīuana ēīoauinn nō cuīlīnn. 1m rāball, .i. [im an rāeū bēl oll īr in rē fūtham a rīrēatnaisēpīr in t-īch, in t-ārībīr]; nō īr im a venam gabuīr; ocuīr rāball corīcenō hē, .i. rāe bēl, .i. arīīr abēl. 1m īchlaīnō ī cuīcīb, .i. īma ēōta īr in īēlāinn, .i. īēla ēōtīcenō. 1m ocht mbuīllī ar a rōgnat mūīllōnō, .i. im na hōēt mbuīllā bīr ac rōgnam in mūīllōnō, mar a venam nār nōēīarō. Tōpūr, .i. ar a tīs uīrī, .i. in tuīrīr tārīngēthēpīr ar in tōpūr īr ann bīr tārīrīmētū ar īcīr na līnnē. Tuīnnōīe, .i. ó tōpūr cō līnō. Tīr līnōīe, .i. aen rāeō, .i. bīr i n-īnō in ēna in uīrī. Līae, .i. a rō, .i. in clōch uāētārī. Mōl, .i. a tīr, .i. ar rōīn. 1nōēōīn, .i. a cētārī, .i. in clōē īāētārī. Nēpīnētīu, .i. a cuīc, a clōc bēc bīr rōr cīnn in mūīl, uīrīr īmpār in mōl. Oīrcēl, .i. a rē, .i. tārī a cēl rīlīr in tuīrīr. Mīlāīrē, .i. rēēt, .i. hēīr in mūīl, .i. in gāmūl. Cūp, .i. a hōcht, .i. īarīr anī cūpūr in tārībīr uācī in clōē uāētārī, .i. in tuāl, .i. in tīarōnn toll. Comlā, .i. comāl rō nēoch īat uīl, .i. in mūīllōnō, .i. corīcenō rōīb uīl. Ar ōlīgīō cumālāe a comēt, .i. ōlīgīō cach nō īr cām atōlāic rē nech ōīb rīn a comēt; nō ōlīgīō cāē nō īr rīu cumāl bīr ac nech, comlā rīr ac a chomēt, .i. in mūīllōnō uīl, .i. o comlā nārōbīrō īngīarō a corībīrīr ōō bēīr rōr an; cīo on ar ōlīgīō cumāl a comēt [ocuīr nō] ōīablārō ōō bēīr rōr oīn, .i. o comlārō ōīa rāībīr lōg cētīr rīngīnnē cāē rīr īrīn mbuīll. Mānō arēthar an ōīr anō, īr lan lōgēnech, māō lū, īr lēt lōg ēnech. 1m ōīngbāīl mīc ōī chīch, .i. īar mīrī. 1m ōīngbāīl mīc ōī chīrū, īarīr nēc a mātīhār, nō nī hālār o mārībēpīr at bēīr lēbār, .i. aithgīn a bīrō. 1m ōīngbāīl mīc ōī mīrī, .i. in ben mēpī. ōī ōēclāīm, .i. in ben bīrēnānālāch. ōī bīuīōīrī, .i. in ben bōōpīr. ōī clāīm, .i. in ben clām nō bīrēnānālāch. ōī chāīch, .i. bēc ōē rīpīr aīcē. ōī ōāīll, .i. in ben lan ōāll. ōī an bōbīrācht, .i. in ben tīrīng cīn rīg nīrē, ut ōīat Corīmac:—*

“Conbēpībār bīrāēt
Nēpīnōn bīrī rōīrī cīn lāēt
Nīnpōrēnā.”

¹ *Comla*.—The whole of this gloss is exceedingly obscure in the Harleian copy and in O'D., 64. In C., 793, the following explanation is given under the word comat, which is the comēt of the other copies. *Ar comat .i. a camla nō īr cumāl īrīpēn in tī lāīr tēt mūōu īnī anō aīllā īr lēīr comēt.* “To preserve it, i.e. its ‘camla; or the person pays a ‘cumhal’ for what is lost on the day on which it is his turn to mind it (*the mill*).”

For a hatchet ('biaill') i.e. ('bis ina ail') that which is always in request or under control, or ('aill ni is in bith') the weapon which makes the wound, or ('no bith hail le ni na hail') the wound of the weapon with which one makes weapons, i.e. the wood-axe. For a billhook, i.e. which is for cutting the wood. For the rope of the house of the farmer, i.e. the rope for *tying* carts and loads; and though it is *kept* in the house of another, it is still an article of necessity, i.e. for the goodly rope that is in the house of the man of work, i.e. the Brewy; all this in time of work. For the hook of a widow's house, i.e. an iron hook, i.e. its head is bent under it; *it is kept* under the rushes, i.e. the thatch in the house of the widow; and it is her guardian that takes the distress for it, i.e. a billhook or pruning knife for cutting ivy or holly. For a barn ('sabhall'), i.e. on account of ('saebh bel') the great open side it has at the time of arranging the grain, i.e. corn, in it; or it is taken for the cost of its erection; and it is a common barn, i.e. 'sae-bel,' i.e. its side is open. For a haggard in shares, i.e. for his share in the corn-yard, i.e. in the common haggard. For the eight parts which constitute the mill, i.e. about the eight parts which are necessary to the mill, as we shall explain hereafter. The spring, i.e. from which water comes, i.e. the water which is drawn from the spring rests in the land of the pond. The mill-race, i.e. from the spring to the pond. The land of the pond, i.e. *they are* the first requisite, i.e. which is at the head of the 'en,' i.e. the water. The stone, i.e. the second *requisite*, i.e. the upper stone. The shaft ('mol'), i.e. the third, i.e. *this is* its own *proper name*. The supporting stone, i.e. the fourth, i.e. the lower stone. The shaftstone, i.e. the fifth, i.e. the little stone which is under the head of the shaft, and on which the shaft turns. The paddle-wheel ('oircel'), i.e. the sixth, i.e. ('dar a cel') over its paddle the water flows. The axis, i.e. the seventh, the burden of the shaft is on it, i.e. the 'gamul.' The hopper ('cup') i.e. the eighth, because it drops the corn out of itself into the upper stone, i.e. the 'tual,' i.e. the perforated iron. The 'comla' i.e. they are all *in place of* a bondmaid to a person, i.e. the *whole* mill, i.e. *the mill* common to them all. For the bondmaid was bound to mind it, i.e. for she was bound to mind everything of these which a person wished; or every thing that one has, which is worth a 'cumhal,' is entitled to a gate ('comla') to protect it, i.e. the whole mill, i.e. by a gate ('comla') the restitution of which should have a stay of one day; because the bondmaid ('cumhal') is bound to protect it, and one of its parts has a stay of one day, i.e. by a gate ('comla') the value of which is four pennies for every man in the place. If both are not supplied, it is full honor-price, if less, it is half honor-price. For taking care of a son from the breast, i.e. after a month. For taking care of a son after a death, i.e. after the death of his mother, or he is not nursed on dead blood *as the book says*, i.e. the restitution of the food. For taking care of a son from a mad woman, i.e. the insane woman. From a diseased woman, i.e. the woman with the fetid breath. From a deaf woman, i.e. the deaf woman. From the lepreux, i.e. the leprous woman, or the woman of fetid breath. From a nearsighted woman, i.e. she has but little sight. From a blind woman, i.e. a totally blind woman. From an emaciated woman, i.e. the shrivelled woman without juice of strength, as Cormac said—

"Fat is boiled

In a caldron, a feast for the stomach without milk,

That relieves."

DISTRESS.

DISTRESS. — *Ói baclaíam, .i. in ben ír bacach lam, .i. in ben ceirí, .i. cia do faeth a cin, ní tuálaing a ceiríngne. Ói tarachtaig, .i. fo tabar inolaí fuíla.*

Ónað náine ar an achgabail geabait a fer leirí na mban fo anuas uilí in tuingbail in áitruama oib, muna tuingbaiter oib he ar in re ar a nleagar.

Im echur bír ocimorcor a purt i porc, .i. don echur (.i. coitcento) bír ac imurichur ar in purt ina ceile, ar aine beor, .i. atchín. Im fichilll tigi aír ech, .i. gíao flata in aimíur imeirta, .i. geibto gíaim bío oib. Im rálun o tigi bríuagaid, .i. nefam he in cad mbaid, .i. mianach cad ann. Im glar conai állmáir, .i. oaine no eich, .i. im in glar cometur na hí do beirar dar oll in mara, in gall glar. Im chloc fo cain cethra, .i. uaral, .i. focamur in bríuag na cethra, .i. do ní nemeó cethra oib .i. imra cach naoci, no fo bríuag oia n-achne, .i. iní ro bia uoram ír in nemeó cethra do gabail i n achgabail, íréd ril uoram i nemeó cethra do uenam oib co taccann tairmíre na hacgabala oe. Im chomair, .i. atchín in comair ar aini; uair noá neoram iarccain muna gabtar [achgabail] uime [i naímirí a buana no i naímirí a caithé mara benta he.] Im chomaitcheor, .i. cac comaitceor do atcain, .i. brachair geber oia ríale. Im chomleptcha, .i. im iní cumthar ar in comaitceó, in lebar; atchín ngníma ro leic in brachair ar a ceile, .i. commuine peine.

O'D. 65.

O'D. 65. [Áitíre on bráitíur oia ríale ar na híca cin in uoríaró ro gab cuice; ocuf ar i comlepuiró fuil ann, brachar oaine tarluic in bráitíur ar aríale; no im iní do níter ar comlepuiró in comaité. Áitíre ngníma ro leicc in bráitíur ar a ceile, amair uubruumíur roíuimno.]

Im laín, .i. in gnetel. Im laínnon, .i. in tirlí in gnetil, .i. oc impo na bairíne, .i. benar don gnetil. Im éainveibíra tige cach, .i. im in áil uirí for a mbi in bréo tairnemach amail canoil i

¹ *Young foreigners.*—This probably refers to the slaves imported into Ireland in early times.

From a lame handed, i.e. from the woman whose hand is lame, i.e. the crippled woman, i.e. though he (*her child*) went into the fire, she would not be able to save him. From a lunatic, i.e. upon whom the magical wisp has been thrown. DISTRESS.

There is a stay of one day upon the distress which the guardians of all these women above mentioned take for removing their children from them, *which distress is always taken unless they are taken from them within the lawful time.*

For a boat which ferries from bank to bank, i.e. the common boat, which ferries from the one bank to the other, there is restitution in one day also. For the chessboard of the house of a chieftain, i.e. of one of the chieftain grade in the time of playing, i.e. it is like the case of their morsel of food. For the salt of the house of the Brewy, i.e. it is an article of necessity at all times, i.e. a thing which every one desires. For a lock for securing things from across the sea, i.e. men or horses, i.e. for the lock which keeps those that are brought over the great surface of the sea, i.e. the young foreigners.¹ For a bell from the necks of cattle, i.e. privileged cattle, i.e. which sounds from the necks of the cattle, i.e. which makes privileged cattle of them, i.e. *it is* about them every night, or depending from their necks that they may be known, i.e. the fine which will be paid to a person for taking the privileged cattle in distress from him, is to be paid by him for making privileged cattle of them before the arrival of the time of their being exempted from being taken in distress from him. For tillage in common, i.e. distress for the tillage in common has a stay of one day; for it is not a thing of necessity afterwards unless distress be taken for it in the time of reaping, or in the time of using it if it be already reaped. For herding in common, i.e. every neighbour is to be faithful, i.e. they shall all be in brotherhood with each other. For the common bed, i.e. for the thing that is transferred to the neighbour, i.e. the bed; the restitution of work which one brother left upon another, i.e. in the reciprocal obligation of the inferior grades.

A pledge is given by one brother to another that he is to pay for the crimes of the stranger whom he has invited unto him; and the "common bed," here referred to, means the feeding of a party which one brother transferred to the other; or it refers to what is done while occupying the common bed of the neighbour. *There is to be restitution of the work which one brother has left upon the other, as we have said before.*

For a griddle, i.e. 'gretel.' For the griddle slice, i.e. the little slice of the griddle, i.e. for turning the cake, i.e. which belongs to the griddle. For the branchlight of each person's house, i.e. the straight wand upon which the beautiful light is placed like a candle in the house of each person; or for the 'all

eigh cach uaine; no im aianl toirni. Im trefect eigh rrothach, .i. in teite, .i. búr oc impu, .i. trefect fectur in tene, trefect an leirib; no im in fect trefect trefect fectur tene i eigh cach uairil, .i. in fectur. Im thach b fop rlabra, .i. i n-aimpúr uara. Im echcuillach fop eochu, .i. i naimpúr echmarca. Im muccuillach fop macéu, .i. i naimpúr laic. Im fectur fop caercha, .i. i n-aimpúr fectur. Im coir fop am b i oetpach, .i. cu fectur uairil. Im conbuachail cach a cethra, .i. nepam he eipe conbuachail uo na tui con buachailib, .i. anao naine ar in achgabail gabur in aithgib na con fín. Im oirce, .i. búr ar cae, oirce na rigna imepán; no ac mnaí toircepach; ocuf a fep no gab achgabail ime, uair uo ma ben no ba anao aile. Im archoin, .i. cu arach cu na tui ngnim, .i. uingab fep fopuana [7p.] .i. anao n-áine ar in achgabail gebur in aithgib na con fín uile. Im archoin, .i. in cu búr ar cae aiceo na ngatave, in cu lan oligthe; no na nagh i n-aimpúr fectur. Achgabail aile, .i. uir aine na fep ocuf trefur na fep, ata alia na mban. Ar a fuil anao nait. Rop mior Sencha, .i. no meifemngertur Sencha, uo fep uirgertur a aicib fep. Im cach mban uo, .i. in cach tectur mbanua, .i. in cae ni olegat na mna.

If co fe conamur achgabail huine, acht ni ima thormair cubur ocuf aicne la fene, a cormailib, iur fip [ocuf ole] chta. Ni techat fop uail if fop uail anolig. Nach mil conbeir deiche if coirne fpuu no ucc bup bupugur bui i fep. Cac achgabail aile a olig fop cethraimcha, a uichim fop ochtmar.

If co fe co namur, .i. if co huine fop no cotaimriged anao naine ar in achgabail, .i. cur in achgabail aile, .i. arfuc. Cubur, .i. na cnefen, .i. in lueta legar. Ocuf aicne, .i. na fep fipen, .i. in lueta na legano. Ac cormailib i ar fip, .i. in neoch if cormail fip ocuf na tuc ar aip, .i. etach uo noet ocuf fip bup in ni fuaeta, no biao uo boetab.

Na huile nei chi fin anuar uile, ac rubramar inoliged na hane, if anao ata anao naine oipua i n-inbaio nar tme in ci.

toirnich.' For the blower of a chief's house, i.e. the 'telte,' i.e. which is turning round, i.e. through it the fire is blown, through the leather; or *it refers to the strong pipe through which the fire is blown in each chief's house, i.e. the bellows.* For keeping a bull for cows, i.e. in time of bulling. For a stallion for mares, i.e. in the time of covering. For a boar for sows, i.e. in the time of their heat. For a ram for ewes, i.e. in the time of their heat. For a hound of the dunghill, i.e. the dog outside the door. For the watch-dog for every kind of cattle, i.e. every watch-dog of the three watch-dogs is a thing of necessity, i.e. there is a stay of one day upon the distress that is taken for obtaining restitution of these watch-dogs. For a lap-dog, i.e. that is in a house, i.e. the lap-dog of a queen; or it is *the lap-dog* of the pregnant woman; and it is her husband that takes distress for it, for if it were a woman the stay would be two days. For a watch-dog, i.e. the chained dog, i.e. the hound that does the three things, i.e. drives off robbers, &c., i.e. there is a stay of one day upon the distress which is taken for the restitution of all these dogs. For the lawful hunting-hound, i.e. the hound which is kept for pursuing thieves, i.e. the fully-lawful hound; or for *pursuing* the deer at the time of hunting. Distress of two days, i.e. between the one day of the men and the three days of the men, the two days of the women come, i.e. on which there is a stay of two days. Sencia fixed, i.e. Sencia estimated according to rectitude from *the law of* nature itself. For every female possession, i.e. for every female property, i.e. for every thing that women are entitled to.

Thus far have been named the distrains of one day, except those that are extended in accordance with conscience and nature, by the Feini, from analogies of truth and law. The latter do not become lawful by judgment; it is upon judgment their law is; all animals which bear twins are estimated by their equivalents as decided by Brigh Briughaidh who dwelt at Fesen; every distress of two days shall have its right upon four days; its delay in pound upon eight days.

Thus far have been named, i.e. up to this the distress with one day's stay has been treated of, i.e. up to the distress of two days, i.e. the distress with time. Conscience, i.e. of the believers, i.e. those who are instructed.^a And nature, ^aIr. *Who* i.e. of the just men, i.e. those who are not instructed.^b From analogies of ^{read.} truth, i.e. the thing which is like it, but which has not been itself stated, i.e. ^bIr. *Who* clothes to the naked and to *such as require them* at the approach of cold, or food to *do not read.* the poor.

All those things which we have mentioned above in the law of the one day, have a stay of one day, when the person of whom

they are due did not offer payment until distress had been taken from him, whether they were due of him as 'eric'-fine for injury *done*, or on account of a bargain or a contract; but if he tendered payment for them, then distress is not taken from him. But if they were due on account of a bargain or a contract, and if a certain time had been specified for them, they must be paid at once at the expiration of that time. If no particular time had been specified, then, as it is a thing whose time has not been fixed, its recall shall determine its time. If they are due as compensation for injury, if the person of whom they are due pays them without distress being taken, they are to be paid according to the nature of the injury, *i.e.*, according as it was by design, or inadvertence, or *in the way* of secret murder.

DISTRESS.

The latter do not become lawful, *i.e.* no one of them is rendered lawful upon any other judgment but that of their equivalent, *i.e.* it is not upon this judgment. It is upon judgment their law is, *i.e.* it is upon the judgment of two days they have that which is due to them, *i.e.* it was for this judgment it was allotted to them. All animals which bear twins, *i.e.* here 'nach' is put for 'cach': every animal which bears twins, *i.e.* two lambs at the foot, *i.e.* the sheep. Twins, *i.e.* double, *i.e.* the occasional double offspring of kine, or twins. Are estimated by their equivalents, *i.e.* the thing that is estimated as of equal value with them, is that which is to be taken by them to give lawful possession; this is what they think right to seize in distress, to take lawful possession, *i.e.* it is like a distress of two days; although these clean animals are taken in distress of one day, yet there is a levying of two days upon them on account of their quality. As decided by Brigh Bruighaidh, *i.e.* a female Brewy, and the female author of *the true mode of taking* lawful possession. Who dwelt at Fesen, *i.e.* she was at Magh Deisitin in Uladh, *i.e.* it was the name of the fort. Distress of two days, *i.e.* on which there is a stay of two days, and a notice of two days. Its right upon four days, *i.e.* its judgment, *i.e.* between stay and notice, upon four, *i.e.* four natural days. Its delay in pound upon eight days, *i.e.* between stay and notice and delay in pound, *i.e.* notice of two days, and stay of two days, and delay in pound of four days; so that it is thus eight days in all, *i.e.* the period of forfeiture for it commences on the ninth day.

There is a notice of two days by one woman upon another, and by a woman upon a man. If it be a man who sues a woman, he shall serve a notice of five or ten days upon her. If it be a guardian who sues either of them, there shall be a notice of five or ten days served for their debts, and the natural stay of the 'seds,' and their natural delay in pound shall be allowed in such case.

There is distress of two days, in the case of a daughter respecting the property of her mother, respecting the evil word of one woman against an-

Dútkess. ní bí í mbantellach aét co coiruib, ocuf lórat, ocuf cpiathar, do cach mnai for a naise.

Áthgabail aile, .i. ar ata anao naili. Do ingin im comorbua a machar, .i. im caem orba uair a machar, .i. cairug ocuf cpeia, .i. orba fíreir, .i. orba cpaib no fíarfa a machar. Mírocúl mna oia naise, .i. in orochpocúl do beir in ben ar áceili im a lórainm, no anpocúl na bí fíurui, .i. oiaablaó in feid olomuy, .i. mírocúl nro fíu fíurui, .i. in goll, .i. fíad oligir ben oia laile. Im oingbail mbantellais, .i. im oingbail in teétaiğıtí banua, .i. in oligir, .i. in oligcheó beparat írin fepainn, .i. mainip a[é]t cairug. Ar ní bí í mbantellach aét co coiruib, .i. uair noéhan fuil ní oligcheó do na mnab, .i. ní oligcheó do bneit do teétuğatí fepainn aét cairug ocuf lamtorao. Co coiruib, .i. a ceooir, .i. oí cairug in cet fecht. Lórat, .i. ar a cpoó uili í forba na cpi cethraman. Cpiathar, .i. in fecht doenach.

Nochan fuil deitbir nepam na nemnepam imn athgabail gabat na mna, ocuf noéa nfuil deitbir cincais na inbleogain, ocuf noéan poxlait muige na cpiacha anao na oitrim oib; aét anao naise, ocuf apao naise, ocuf oitrim cethraman. Ocuf ben tuc toicheó for firi no for mnai ano rin; ocuf mara fep tuc toicheó for mnai, apao cáicéi for ban gnaio faine, ocuf apao wechmaide for ban gnaio flata, ocuf tpoicao ocuf tpeiri imcéimniğıtí.

Deitbir etarui rin ocuf in bail ata: “arpen fiachu oia cethruime lo on oétmao lo.” Danaitirne tainic tar cenó banbrobaro fe laima banfecheman anro, ocuf cpi apao fuil anro, .i. apao naise on banfeichemain for an mbanbrobaró; ocuf apao aile on ban feichemain for ban aitirne; ocuf apao naili on ban aitirne for in mbanbrobaró; conao fe laite rin, ocuf anao naise conro ocht laité, ocuf oitrim cethraman, cona oia laite dec; conro e rin arpen fiachu, oia cethruime lo in anra ocuf in

other, for securing the possession-taking by women, for there is no possession-taking by women but of sheep and a kneading-trough, and a sieve, for every woman from the other. DISTRESS.

Distress of two days, i.e. upon which there is a stay of two days. *In the case of* a daughter respecting the property of her mother, i.e. respecting the fair noble property of her mother, i.e. sheep and utensils, i.e. the property of the spindle, i.e. the marriage gift or the portion of her mother. The evil word of one woman against another, i.e. the bad word which one woman says of another with respect to a nickname, or an evil word *respecting a fault* which she has not, i.e. double the fine she incurs, i.e. a bad word which she does not deserve, i.e. the pledge, i.e. a debt which one woman owes another. For securing the possession-taking by women, i.e. for securing the female property, i.e. illegal, i.e. whatever they take on the land is illegal, except sheep. For there is no possession-taking by women but of sheep, i.e. for there is nothing lawful for the women, i.e. it is not lawful *for the women* to bring any thing for taking possession of land, except sheep and the produce of their hands. But of sheep, i.e. the first time, i.e. two sheep on the first occasion. Kneading-trough, i.e. for all her portion at the end of the thrice four days. A sieve, i.e. on the last occasion.

There is no difference of necessity or non-necessity *observed* respecting the distresses which the women take, nor is there any difference of debtor or kinsman-*surety*, neither do places or territories deprive them of stay or delay in pound; but *they have* a stay of two days, and a notice of two days, and a delay in pound of four days. In this case it is a woman that has brought a suit against a man or against a woman; and if it be a man that has brought a suit against a woman, *he shall serve* a notice of five days upon a woman of the inferior grade, and a notice of ten days upon a woman of chieftain grade, besides fasting and the three days of grace.

There is a difference between the above and where it is said: "She pays debts the fourth day after the eighth day." A female surety came *to surrender herself* on account of a female defendant, into the hands of a female plaintiff in the latter case, and three notices were *served* on the occasion, i.e. a notice of two days by the female plaintiff upon the female defendant; and a notice of two days by the female plaintiff upon the female surety; and a notice of two days by the female surety upon the female defendant; making in all six days, *to which add* a stay of two days, which will make eight days, and a delay in pound of four days, which will make twelve days; so that this is *the period at which* the debts are paid, i.e. on the fourth day of the stay and the delay in pound after the eighth day of notice. Here

~~Durum~~ **Diéna** on oétmar lo in aparo. Suro imurpo noéan fuil aét
aparo naili, ocur anab naile, ocur titim cethuman, conro oét la.

Athgabail aile im log lamthoraid, im duilchine,
im pobrithe, im aparzain mna dia paile, im cach
nadbun bir i feirib, im ferzair, im rnuimair, im per
bolg, im feithgeir, im aiced rige uile, im flegc lin, im
cuicil, im lugharmain, im clorom corzhair, im abruir,
im comorair nabair, im éorair, im airte lamthoraid,
im iadag cona ecorzair, im cruol, im cranobolg, im
rindé, im churail, im rnuachair, im rnuithe liza, im
rcairdeir pocoirle ben ar apaire, im baircne cat ban,
im oirne rigna, im tincuir roe, im tairne nairm, ar
ir im rir ban ciato imarzaet roe.

Ir co re conaimet athgabail aile por uc bpu
bpuagad bui hi feirin, ocur Senéa, mac Ailella, mic
Culclain ; fongellair Ular. Ir iarpund po laca oena
tar aile, ar itbach riu fene mana tirtair treir; ar
ni airprenad nech a dligeo naé urdligeo, nach a gair,
nach [a] rairbne, cia beith do iar cul, la ruirchiu
aine, ocur taulbnecha Ailella, mic Matlach, conro taimic
Coirpne Snathchoir nad po damair nach ndligeo nad
beith por uin, acht a beith por treir ocur cuicil ocur

indeed there is but a notice of two days, and a stay of two days, and a delay in pound of four days, making in all eight days. DISTRESS.

Distress of two days for the price of the produce of the hand, for wages, for weaving, for the blessing of one woman on *the work of* another, for every material which is on the spindles, for the *flax* spinning-stick, for the *wool* spinning-stick, for the wool-bag, for the weaver's reed, for all the implements of weaving, for the flax scutching-stick, for the distaff, for the spool-stick, for the flyers of *the spinning-wheel*, for the yarn, for the reel of the spinner, for the border, for the pattern of her handiwork, for the wallet with its contents, for the basket, for the leather scoop, for the rods, for the hoops, for the needle, for the ornamented thread, for the looking-glass which one woman borrows from another, for the black and white cat, for the lap-dog of a queen, for attending in the field, for supplying a weapon—for it is about the true *right* of women that the field of *battle* was first entered.

Thus far we have mentioned the distresses of two days, as decided by Brigh Briughaidh, who dwelt at Feisin, and by Sencha, son of Ailell, son of Culclain; to whom the Ulstermen submitted. It was by these one day was added to the two days, for the truth of the Feini would have perished, if the three days had not been allowed; for no one could distinguish his own right, or his neighbour's right, or his wisdom, or his property, though he might have it under his protection, in consequence of the suddenness of one day, and the sudden judgments of Ailell, son of Matach, until the coming of Coirpre Gnathchoir who did not consent that any right should be upon one day, but that it should be upon three days, and five days, and ten

DISTRESS. — Dechmaíð; agra taird a fir cach a inbuíðib bpeithe.
 1r i achgabail tpeiri ciata ra gba in Eri i meth rloisgíð
 Ailella mic Matach.

- Acthagabail aile, .i. ar ata anas nait. 1m los lamthorai, .i. im los in torai do ni ri o laim, .i. bocas ocuy bpeas ocuy fige, .i. dechma cach a dula. 1m robrithe, .i. let na ruba don mna igh, .i. ruba beirte, .i. luas fige. 1m Aparcain, .i. pectmað lambata na mna na verina in bennachas, no na mna via nsaibther, .i. nemibennachas do ni in ben ar aicai na mna eile annar. 1m cach naasbar, .i. glar lin. 1r i paitirib, .i. rnat glar olla. 1m paitir, .i. lin. 1m rnuimair, .i. olla no in paitir loim, .i. nionich. 1m pef bolg, .i. imin bolg bir fo pef fo tpaig ar a cpann a abruy, .i. in cirdolc.
- O'D. 504.** 1m peth geir [.i. do beir peth geir ar in fige, no pif gér do beir peth ar in fige]. 1m aiceo fige uile, .i. comobar na fige do garimib ocuy do clannib, .i. na rlatu fige. 1m ptepc lin, .i. da ptepcther in lin. 1m cuicil, .i. cuicel lin, .i. in ptepcir, .i. nolla. 1m luga rman, .i. luga garman, no luga garman, .i. in garman cen buir, .i. cen ptepcir. 1m clonem corthair, .i. [cranna beca a cinn corthair] agra figther in corthair. 1m abruy, .i. abruy uair aet a figi, .i. na ceirclí gela, .i. rnat rinn. 1m comopair nabairpe [.i. iní ar a comobruigenn in abairpech] a h-abruy, .i. crann tocharpai no tocharpai. Nabairpe, .i. gnim ar gnim. 1m corthair, .i. uirru paim. 1m aipre lamthorai, .i. urate le in torai do gní o laim in nuat leob ina rianar, .i. ruat in gnera innit. 1m iasas cona ecorcuis, .i. in tras cur ani ecorthair innit, in tabur, .i. aiceos, .i. in loman bir imbe, .i. im a beolu. 1m criol, .i. im crioll, cru puaigther d'i alluib, no cru a rriolluib. 1m crannbolg, .i. lethair, .i. bolg ar ambro crannbelan anallu, .i. bir fon pat foileti. 1m rinne, .i. in pota. 1m churail, .i. gairit, .i. crunno ruginu. .i. crantoga beca no bit aca anallot im an abruy. 1m rnatthait, .i. pef int rnat ina cru. 1m rnatthe luga, .i. rnat vata. 1m pcairpirc, .i. pcat vepc na mban, .i. pcatan. Pccoirle ben ar arail, .i. beir in ben o ceili. 1m baircne cat ban, .i. im baircna, na rnen, tucas a bairc bnerail bneim-bic cat bnonnna vaba. 1m oircne rigna, .i. inoiar orcan na rigna bir, .i. meran.

¹ *The price of weaving.*—In C. 794 a, the following explanation of this word is given:—*Im forbridhe*, i.e. the price of weaving after its being taken from the beam, i.e. the tenth part of the price of the garment is the price of weaving it.

days; for every one could attain to his right by the proper periods of the judgment. The first distress of three days ever taken in Erin was for failure in furnishing men to the hosting of Ailell, son of Matach.

DISTRESS.

Distress of two days, i.e. on which there is a stay of two days. For the price of the produce of the hand, i.e. the price of the produce which she makes with the hand, i.e. teasing, mixing, and weaving, i.e. the tenth part of each work. For weaving, i.e. half the 'fubha' to the female weaver, i.e. the 'fubha' of napping, i.e. the price of weaving.¹ For the blessing, i.e. the seventh of the full allowance of food of the woman who omitted to perform the blessing, or of the woman for whom the distress is taken, i.e. in this case the one woman omits the blessing of the work of the other woman. For every material, i.e. unbleached flax-thread. Which is on the spindles, i.e. the gray woollen thread. For the flax spinning-stick, i.e. for flax. For the wool spinning-stick, i.e. for wool, or the bare spinning-stick, i.e. of the wool. For the wool-bag, i.e. the bag which she has at her 'pes,' i.e. foot, out of which she combs the material, i.e. the combing-bag. For the weaver's reed ('feth-geir,') i.e. which brings a sharp sinew ('feith-ger') on the weaving, or a sharp slip of wood ('fidh-ger,') which brings a sinew on the weaving. For all the implements of weaving, i.e. all the implements of the weaving, both beams and swords, i.e. the weaving rods. For the flax scutching-stick, i.e. by which the flax is scutched. For the distaff, i.e. the distaff for flax, i.e. the spinning-stick, i.e. of the wool. For the spool-stick ('lugarman,') i.e. the smaller stick, or 'lingua garman,' i.e. the stick without a point, i.e. without edge. For the flyers, i.e. little rods at the head of the border out of which the border is woven. For the yarn, i.e. the finished material all except the weaving, i.e. the white thread-balls, i.e. the white thread. For the reel of the spinner, i.e. the thing upon which the spinner works her material, i.e. the winding tree. Of the spinner, i.e. work upon work. For the border, i.e. on itself, i.e. one work added to another. For the pattern of her handiwork, i.e. she can the more easily perform her handiwork by having the leather pattern before her, i.e. the picture of the needle-work upon it. For the wallet with its contents, i.e. the bag with the things which are arranged in it, i.e. the material, i.e. the 'aiteog,' i.e. the string that is about it, i.e. about its mouth. For the basket, i.e. 'crioll,' i.e. 'cro-iall,' i.e. a 'cro,' which is sewed with thongs ('allaib') or a 'cro' of slips ('aediallaib,') For the leather scoop, i.e. of leather, i.e. a bag out of which there used to be formerly a stick, i.e. which is under the cleansing vessel. For the rods, i.e. the long. For the hoops, i.e. the short, i.e. tough rods, i.e. little rods, which they used to have formerly about the material. For the needle, i.e. the passage of the thread in its eye. For the ornamented thread, i.e. the coloured thread. For the looking-glass ('scaideirc,') i.e. the image reflector ('scat-derc') of the women, i.e. the mirror. Which one woman borrows from another, i.e. which one woman takes from another. For the black and white cat, i.e. the 'baire-nia,' i.e. the great champion which was taken from the ship of Breasal Breac, in which were white-breasted black cats. For the lap-dog ('oircne') of a queen, i.e. after the foot ('orcan') of the queen he follows, i.e. the lap-dog.

DISTRESS. 1m tincur nē, .i. dia fep lēpach gairfep. 1m tairēc nairm, .i. ben in fip gairfip uirē, .i. arm comraic bīr oca do gner, .i. uaitēre dia fēichem, .i. don coibēlāc eile. Alr 1r 1m fip ban ciato imarḡaet nōe, .i. ar 1r 1m na mnaiḡ iar fip nō heimfuaachnaiḡēō in comaric ar tur a nē [1.] 1 fepann, .i. 1m Alr, ocur 1m laim, .i. da ingin Parḡaloin.

Ocur da mac Parḡaloin 1r iat do nūḡne in comraic, .i. fep ocur fepḡnia, ocur 1r uime nō comraicfep, .i. in taria brathar tōib, .i. fepḡnia tuc a riar 1 lānamnur, .i. laim, ocur tuc in brathair eile, .i. fep, in tūir eile, .i. Alr; ocur nō bī a cet coibēi, ocur nō ba lēirim do nēir ḡlḡrō in coibēi, uair nōr mair a athair; ocur a tēir 1 Racholl m-brēth [a]. “Leth cet coibēi cachā mna da aḡi fīne, mao iar necaib a hachar;” ocur nō bai fepḡnia ac iarḡa a cotach don coibēi; ocur eirinnraic he, ocur nō ḡlḡ nō; nō 1r coibēe na fethar tucarō aḡrō 1 nairḡrō na coibēi nō, ut tōiāt:—

“Da mac Parḡalain, cen aēt,
 “1r iat do nūḡnō in comraic;
 “Fep 1r fepḡnia, co meit nḡal,
 “Alnmanḡa in da brathar.”

Ocur tēirinnrēc ar in cetna:—

“Fep ocur fepḡnia na fip,
 “1rēō inniric na rin,
 “Alr ocur laim do cērtar rōiḡ
 “Da pḡim ingin Parḡaloin.”

O'D. 69. 1r impurin ḡratharēc in nē ciata imairḡet; ocur a tēir 1 mbaile [eile] Alr ocur Alrfe anmanḡa na da ingin.

1r co fē conaimēf athḡabail aile, .i. 1r co nūice nō nō cannam-ḡrēō nō nō cotannrḡ anarō aile nōr in athḡabail nacyrtar ḡnḡ, ban ḡnḡarō, machair Sencha, ocur ḡnḡ ḡnḡarō, a ben. Rōf ac ḡnḡ ḡnḡarō, .i. ban ḡḡar fep ḡrinn, .i. lānḡrēthēc. Duī hī fēirinn, .i. do buī 1 Mug Dērcen 1 n-ḡlāib, .i. annm in tūine, .i. immenōit. Ocur Sencha mac Alēlā, .i. a fep, .i. mac in fip nō nōe nech o oir nō o canngin clain, nō aile fāine ane, .i. aile nō clōeō cāc aen tḡe na eolair. Fongēlletair ḡlān, .i. tēiḡoir ḡlān ina fūiḡl. Alarō n-ane ocur anarō tḡeir nōr in rīcēt nō uile. 1r iar fūnō nō lātā

O'D. 505. oēna tar aile [1. aēine na fēar tar aile na mban, ḡo tḡur na fēar],

¹ *Marriage gift*—Coibēi. This was a present given by the husband to the wife at their marriage.

For attending in the field, i.e. from her guardian he takes it. For supplying a weapon, i.e. the wife of the man takes it from her, i.e. the weapon of combat which they always have, i.e. from her to her protector, i.e. to the other relative. For it is about the true *right* of women that the field was first entered, i.e. for in truth it was about the women the combat was first waged in the field, i.e. in the land, i.e. respecting Ain and Iain, i.e. two daughters of Parthalon.

Distresses.

And it was the two sons of Parthalon that fought the battle, i.e. Fer and Fergnia, and the reason for which they fought was this: the one brother, i.e. Fergnia, married his sister, i.e. Iain, and the other brother, Fer, married the other sister, i.e. Ain; and the marriage gift¹ which she received was her first marriage gift, and half the marriage gift belonged to him, according to law, because her father was not alive; for it is said in the *Racholl Bretha* "half the first marriage gift of every woman belongs to the head of her tribe, if she receives it after the death of her father;" and Fergnia was seeking his share of the marriage gift; but he was a disqualified person, and was entitled to nothing; or it was the marriage gift of the other sister that was brought face to face against this marriage gift, as *the poet* has said:—

"The two sons of Parthalon, without doubt,

"Were they who made the battle;

"Fer and Fergnia, of great valour,

"Were the names of the two brothers."

And this is an instance to the same effect:—

"Fer and Fergnia were the men,

"As the ancients do relate,

"Ain and Iain, who caused the hosts to be destroyed,

"Were the two chief daughters of Parthalon."

It was about these that the first battle-field ever fought was assembled; but it is stated in another place that Aine and Aiffe were the names of the two daughters.

Thus far we have mentioned the distresses of two days, i.e. hitherto has been ordained or established a stay of two days upon the distress which was adjudged by Brigh, the female Brewy, the mother of Sencha, and Brigh Brethach, his wife. As decided by Brigh Briugaidh, i.e. the female author of the men of Erin, i.e. full judging. Who dwelt at Felsin, i.e. who lived at Magh-Deeten in Uladh, i.e. the name of her fort, i.e. of her residence. And by Sencha, son of Ailell, i.e. her husband, i.e. the son of the man who turned men from blemished or false covenants, or who had a peculiar merit, i.e. a merit which changed every one through his knowledge. To whom the Ulstermen submitted, i.e. the Ulstermen submitted to his adjudication. There is a stay of one day and a stay of three days upon all this kind. It was by these one day was added to the two days, i.e. the one day for the men beyond the two days for the women, so that it is three days for the men, i.e. it is after this particular time the one became ob-

solete, i.e. it is after the stay of two days. Beyond two, i.e. beyond the two days that are in the second. For the truth of the Feini would have perished if the three days had not been allowed, i.e. for their truth would have departed from the Feini if a stay of three days were not allowed for the 'seds' of three days, i.e. for all adjudged to have three days. For no one could distinguish his own right, i.e. no one could know or distinguish his own right, i.e. he could not attain to his own right, i.e. by contracts, i.e. by the securities. Or his neighbour's right, i.e. the liability of a kinsman, i.e. of another person, i.e. by securities. Or his wisdom, i.e. though he should be sharp with wisdom, or of himself, i.e. from his own observation, i.e. by judgment. Or his property, i.e. though he should have the property of his rank, i.e. from another, i.e. to the defendant. Though he might have it under protection, i.e. this property under protection of the law. In consequence of the suddenness of one day, i.e. on account of the too great rapidity of the passing of the one day. And the sudden judgments, i.e. the sudden judgments which Ailell, son of Matach, passed, i.e. the judgments without consideration, i.e. of place. Until the coming of Coirpre Gnathchoir, i.e. until the coming of Coirpre Gnathchoir, who was accustomed to observe justice, or who loved *just* customs. Who did not consent that any right, i.e. who did not acknowledge that any right should be upon one day, but upon three days, i.e. that it could not be by nature upon one day. But upon three days, i.e. a stay of three days upon the 'seds' of three days. And five days, i.e. upon the 'seds' of five days. And ten days, i.e. upon the 'seds' of ten days. For every one could attain to his right by the proper periods of the judgment, i.e. that the stay which is due to them for every one of these should be allowed by the periods of the judgment; or it is the proper period that should be allowed to the Brehon for giving his judgment. The distress of three days, i.e. it was in a distress upon which there is a stay of three days that Ailell established the three days *for men*, and the increase to the two days was made for the women only. First ever taken in Erin for failure in furnishing men to the hosting, i.e. the first distress of *three days* ever taken in Erin was the distress which Ailell, son of Matach, took for the failure of his hosting, i.e. he took it, or because they did not supply him in three days.

Distress of three days for hosting, rent, an assembly, making a high road, making a by-road, making a fair-green; for service of attack and service of defence; for the trespass of every pet; for the crime of thy son, thy daughter, thy grandson, thy hired woman, thy messenger, the foreigner that is with thee, thy fool, thy jester; for the crime of thy hand, thine eye, thy tongue, thy mouth, thy chieftaincy; for the fee of thine art, except the failure in supplying the feast, or the band of reapers to the chief: these are of one day, though set down among the three days.

Distances. Aethgabail tpeiri flouigé, .i. cáe fmaét meá flouigé uilí ar tpeiri, .i. cipe flouigé do ná tpi flouigéob, .i. cinó ír gnao tuaró do uil írín cáth; ocuf cáe fceit fpi cpeich, .i. cáe aen ar a mbiaó fciat ar a fcaeth, do neoch buf imcomlaino, do uil ar in cpeich; ocuf cáth opba do denam chana ocuf chaire, .i. fepi cáth fepaino gnao flata mapi aen fup in fúg, ac denam cana no caire.

Círf, .i. lethgabail diaibulca in cipa ar tpeiri. Cio beo círf do ná tpi círf, círf nínírf o anpíne, ocuf círf nínírfailaig o fíne, ocuf círf naireobíre cuma bírf ó fíne ocuf ó anpíne.

In tan aipítear in fepoir, ocuf gabur biachara cía beith loig do fíat do aipíe, círf fíne círf anpíne, muna tincupcar inín biachara fín, íf anao naíne ar in aethgabail gaibep íme. Muna-faigba biachara imupíro, ocuf ío ingellat do, íf anao tpeiri fopí in aethgabail gaibep uíme; no íf bpaithair gaibep oia faile; cía ío gabat biachara in combiachara in tpeinopíach, no in uilíruigat a loig do.

Congbail, .i. tpi congála do cuipín la fíne: congáil íúg oc denam cana no caire, congáil tpeíno ná h-éclairí oc cuingíro cuapíro, congáil tuarí fpi fuba ocuf fuba; no congáil tuathgabála, .i. in gabáil bírf írfí oí tu[á]it oc denam cana ocuf caire; lethgabail diaibulca cáca biaca congála oib fín ar tpeiri.

Íf anao naíne íarí fup fopí in aethgabail gaibep in bpaithair oia faile in biachara íúg, no fepíno, no tuarí, íú ná mbiachara, ocuf íarí nupíroíra, Máo íarí mbiachara imupíro, íf anao tpeiri fopí in aethgabail gaibep in bpaithair oia faile, círf in biachara, círf in loig.

Denam flíge, .i. in-aimpíí cuá. In fmaét fúil ano ar tpeiri, .i. oarí canlle. Denam faíte, .i. fmaét neiglanca ná íoet; in fmaét fúil ana ar tpeiri, .i. oá clat íme. Denam oenais, .i. af[ín]ann anóir,

¹ *Rack-rent*.—‘Cis nincia.’ In O’D. 2,898, this is written ar nínírf, i.e. wearisome rent. In C. 807, it is explained bó bithbláet, ímaé cáe míf co cenó mbiaíróna, i.e. a cow constantly giving milk every month to the end of a year.

Distress of three days for hosting, i.e. every fine for failure of hosting has a stay of three days, i.e. in each hosting of the three hostings, i.e. the head of every family of the lay grades is to go into the battle; and every shield to plunder, i.e. every one who has a shield to shelter him, and who is fit for battle, is to go upon the plundering excursion; and every holding is to furnish men to make laws or interterritorial regulations, i.e. a man out of every holding of chieftain grade is to go along with the king, to make laws or interterritorial regulations. **Distress.**

Rent, i.e. the second portion of the double seizure for the rent has a stay of three days. That is in each rent of the three rents, viz. rackrent¹ from a person of a strange tribe, a fair rent from one of the tribe, and the stipulated rent which is paid equally by the tribe and the strange tribe.

When an old man is to be maintained, and that he (*the person who supports him*), has either received the food or been given the price of it, whether *he be of the family or of a strange family*, unless such food be offered him, there is a stay of one day on the distress which is taken for it. If he has not, however, received the food, and it has been promised him, there is a stay of three days upon the distress, which is taken respecting it; or it is one brother that takes it (*the distress*), from another; whether the food has been received or not for maintaining the old man, or a promise given to make good its price to him.

An assembly, i.e. there are three assemblies among the Feini: the assembly by a king to make laws or interterritorial regulations, the assembly of a synod of the Church to request a visitation, the assembly of the laity for services of attack or defence; or the assembly of 'Tuathghabhail,' i.e. the food-tribute collected from the 'tuath' which is between two territories at the making of laws and interterritorial regulations; the second portion of the double seizure for every food-tribute of each assembly of these has a stay of three days.

It is a stay of one day that is throughout upon the distress which one brother takes from the other respecting the food-tribute of the king, or of the synod, or of the laity, before their food-tribute has been supplied, and after warning. But if it is after the food-tribute has been supplied, there is a stay of three days upon the distress which one brother takes from the other, whether respecting the food-tribute or its price.

Making a high road, i.e. in the time of war. The fine for not making it has a stay of three days, i.e. across the wood. Making a by-road, i.e. the 'smacht'-fine for not cleansing the road; this fine has a stay of three days, i.e. two fences to it. Making a fair-green, i.e. they are both the same, i.e. its fences and its

DISTRESS. .i. a claois ocuṛ a pṛta, ríe et oc, .i. rmaṛt. Fuba, .i. na tṛi fuba, .i. pṛtuba im loingsrechaib, ocuṛ im echtaoat, ocuṛ im macu tṛi, .i. fuba fṛi loingsrechaib caṛa laiti, ocuṛ fuba fṛi hechtar tuata caṛ laiti, fuba fṛi macu tṛi a cinto caṛ pṛctmaíne. Letgabail diaibulca im fuba ar tṛeiri. Ocuṛ fuba, .i. na tṛi fuba, .i. roime fṛi fṛi na neṛtṛano ocuṛ belat ocuṛ cṛucha do iatoat fṛi, .i. roime fṛi fṛi na neṛtṛano ocuṛ belat, .i. na belat uatha ocuṛ ci cṛic na n-ṛṛtṛann. Cin cach eirrecha, .i. na pṛtṛa, .i. pṛt aine ro loitṛtar, ocuṛ nṛ fṛil oíl in cinato ano uoṛein, ocuṛ imbleogain nom beir co tṛeiri.

Caṛ uairi íf amail a cin uoṛein do cin a fṛi, pṛt tṛeiri ro míl; no cio pṛt aine, noṛa nṛil oíl in cinato ano uoṛein.

Caṛ uairi íf amail cin imbleogain do cin a fṛi, pṛt aine ro míl, ocuṛ imbleogain noṛ beir co tṛeiri. Ocuṛ íf ano íf amail a cin boṛein do cin a fṛi in tan íf roṛ do melar he, ocuṛ a ta oíl in cinato ano uoṛein; ocuṛ a chuṛ in ro cetoiri. Íf ann íf amail cin imbleogain do cin in fṛi, in tan íf roṛ na toimlithṛi he, no cio roṛ do melar e, noṛan fṛil oíl in cinato ano uoṛein.

Im cinato do míc, do ingine, do huai, .i. pṛt aine ro bṛonṛat; ocuṛ ríe doib uil, .i. neṛam toirṛos do fṛi conais (.i. tṛeṛgaine) ocuṛ nṛ neṛum cinato do fṛi cṛi a cuinṛogai, .i. in t-imbleogain ar neṛa fṛi uil, ocuṛ pṛt aine ro loitṛtar ann, ocuṛ in cinbleogain nom beir co tṛi, .i. pṛt aine do m. Anao tṛeiri oitṛi ime, ocuṛ oitṛi naine, pṛt tṛeiri oitṛi pṛin, anao tṛeiri ocuṛ oitṛi cuicti ata roṛi in tṛlṛt ro anoir. Do mna fochraice, .i. in pṛim ben, no ben bṛi roṛi foichill acat, .i. pṛoit tṛeiri in ro uil anao tṛeiri imba ocuṛ oitṛi naine in cinbleogain íf neṛa uil fṛi ocuṛ pṛoit aine fṛi a roṛlantṛ. Do fṛi tṛi, .i. in gilla tṛi bṛi roṛi foichill acat, .i. pṛi a neṛtar roṛ aen aotṛo lat, íf roṛt a cin co tṛeiri, muna gabair neṛ bṛi uṛar

¹ *Service of attack.*—This is thus explained in O'D. 71:—"Service of attack, i.e. the second portion of the double seizure for the service of attack has a stay of three days. 'Fubha,' q.d. 'fo-diubhadh,' i.e. cutting off. There are three services of attack recognised by the Feini, i.e. service of attack against pirates every third day, service of attack against external tribes every day, service of attack against wolves at the end of every week; and every seventh day in the whole year is given by every base tenant, or base tenant of ecclesiastical lands, according to 'Urradhus'-law, and every seventh day given by him, according to the 'Cain'-law, in the summer and in the winter, and every third day in the spring and in the autumn. What is this service, or what service is rendered by the bishop to the chief of the tribe? Where every seventh day is given by the base tenant of ecclesiastical lands in the 'Urradhus'-law, it is in the service of attack against wolves, for

mounds; it is the same, i.e. *as to the fine*. Service of attack,¹ i.e. the three services of attack, i.e. cutting off pirates, and aggressors, and wolves, i.e. attacks upon pirates every day, and attacks upon strange tribes every day, and attacks upon wolves at the end of every week. The second portion of the double seizure for *neglecting* the attack has a stay of three days. And service of defence, i.e. the three services of defence, i.e. to secure before him the promontories, lonely passes, and boundaries against them, i.e. to go before him to promontories that bound the territories of strangers, and to the lonely passes, i.e. the lonely passes that lead to any territory whatsoever of the strangers. The trespass of every pet animal, i.e. the pet, i.e. it has injured a 'sed' of one day's stay, and is not itself of sufficient value to pay for the trespass, and the kinsman *being sued* extends it to three days.

DISTRESS.
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Whenever a man's own trespass is like the trespass of his beast, it is a 'sed' of three days' stay that has been injured; or should it be a 'sed' of one day's stay, its own value is not sufficient to pay for its trespass.

Whenever the trespass of a person's beast is like the trespass of his kinsman, it is a 'sed' of one day's stay that has been injured, and the kinsman *being sued* extends it to three days. And the case wherein the trespass of a person's beast is like his own trespass is when it is a beast that is used as food, and its own value is sufficient to pay for its trespass; and it shall be forfeited at once. The time that the trespass of the beast is like the trespass of a kinsman, is when it is a beast *the flesh of which* is not eaten, or though it be eaten its own value is not sufficient to pay for its trespass.

For the crime of thy son, thy daughter, thy grandson, i.e. it is a 'sed' on which the stay is one day, that they have injured; and they are all alike, i.e. it is a necessary of life to a man who asks it (i.e. it is reparation), and it is not an article necessary to pay fines to the man of whom it is asked, i.e. these are all the nearest kinsmen, and it was a 'sed' on which the stay is one day, they injured on the occasion, and the kinsman *being sued* extends it to three days, i.e. thy son's 'sed' of one day's stay. There is a stay of three days to thee for it, and a delay in pound of one day; a 'sed' of three days' stay for thyself, and there is a delay in pound of five days upon all this portion following. Thy hired woman, i.e. thy chief woman, or a woman who is on hire with thee, i.e. these are all 'seds' of three days, there is a stay of three days on them, and a delay in pound of one day, these are all the nearest kinsmen, and it is a 'sed' of one day's stay in respect of which the trespass is committed. Thy messenger,² i.e. the messenger whom thou hast on

it is on every seventh day he is bound to perform it, and it is the same as every seventh day in the 'Cain'-law, for the service of attack is not less required by the 'Cain'-law than by the 'Urradhus'-law. And where every third day is required of him in the spring and in the autumn, it is a service of attack against pirates, for it is every third "day he is bound to perform it, and this is the service which is due of the bishop to the chief of the tribe."

² *Messenger*.—This word might also mean a labourer travelling about looking for work.

DISTANCE. uat, no co polomge laif nach aile. Do murehuiréi, .i. cairp, .i. cair. Do orach, .i. co nach. Do oblaire, .i. fuirpseoir. I cinait do laime, .i. fect tpeiri no marbutair, .i. uipe fseit ane ocuf atáin fseit tpeiri, fseit tpeiri in ro uil. Do fua, .i. fseit tpeiri aca roibí fellcét; ip meclann olegar ipin fellroét ar tpeiri. Do thengas, .i. aer, no annmeo, no brat, no gurpgeil, no gurpánap. Do beil, .i. fect tpeiri no blairp oc bel; no fmachc na fubreici. Do flaitheom-nuira, .i. forpánap do do céil, .i. in enecclann oligir ic cor ar do flaitheom-nuira, .i. in enecclann oligir o céilb i rogail rui, .i. forpáilna inn ro; no ni oligir flait oia aicillnuir; no do boing in oligir oia aicillnuir [ar tpe]. I tuilleam do fseibe, .i. in fmaét eam ftoiga, .i. in i tuillea a fseib tochuira do, in enecclann ocuf in cumal fmaéta cana, ocuf tpuan eirca a cairp, ocuf a fseit, .i. tpuan a eala. Áit mech fleve, .i. atáin bto flata cecgialla, noch ne a tseirim, uair ip ane olegar a tiachtann, .i. man cairp tpeiri, ip atgabáil ane gabur ime. No mechle, .i. do neoch ip flait cecgialla, .i. atáin gnima: letgabáil diabulca in gnima ar tpeiri. Át aen a cia beic ic tpeiri b, .i. ip aná naine ar an[á] atgabáilb doneoch ip toirpseum uib ann, cia beic a fmachc no a n-enecclann ar tpeiri.

O'D. 72.

Atgabáil tpeiri i n-epi do fseia, in diubai di tpeire, in chinair do chlaire, in chinair do flegar, hi cair, hi tpeire, h-ic aurgaire, hi fuba do gnegar, hi foxal do eirpachta, hi tpuar ic aic, i mbleich ic mailund, i n-aicpab do chigi, ina polompair, ina pollpaur, ina orpucur, hi foxal do mogar, do chumaire, i n-apar do meicc, i n-apar do ingine, hi fleich do mna, ina forpcair. Cach gneg, cach enechpauce, ip forp cineair tpeiri aca.

Atgabáil tpeiri i n-epi do fseia, .i. atáin in fseia comachera, no fmaét ocuf uipe in fse nemio; no uipe na fse comachera ar tpeiri.

¹ *Thy fool.*—In O'D. p. 72, the reading is different. "If he is a fool who is with the king only, there is then no portion of the body-fine due to the tribe. It is for the crimes of him who is fool to the king alone, that he (*the king*), had undertaken to be responsible on this occasion. When a fool, who is between the king and the people, is accompanying the king, he (*the king*), does not undertake to be responsible for his crimes."

hire, i.e. a man not of thy tribe, who lies down one night with thee *in thy house*, the responsibility of his crime is upon thee for three days, unless a native receives him from thee, so that he eats along with another. The foreigner that is with thee, i.e. the resident foreigner, i.e. the bond. Thy fool,¹ i.e. who can do work. Thy jester, i.e. thy 'obloire.' The crime of thy hand, i.e. it killed a 'sed' of three days' stay, i.e. the 'dire'-fine for a 'sed' of one day's stay, and the restitution of a 'sed' of three days' stay *is due* in all cases of this kind. Thine eye, i.e. thou hast been looking on at 'seds' of three days' stay *being injured*; honor-price is due for such looking on in three days. Thy tongue, i.e. satire, or slander, or betrayal, or false evidence, or false witness. Thy mouth, i.e. a 'sed' of three days' stay thou hast tasted in thy mouth; or the fine for false sentence *is here alluded to*. Thy chieftaincy, i.e. for injury done by thy tenant, i.e. the honor-price which is due to thee for putting thee out of thy chieftainship, i.e. the honor-price to which thou art entitled from vassals for having done injury to thee, i.e. this relates to chiefs of second claim; or to the thing which a chief is entitled to from his tenants; or he takes what he is entitled to from his tenants in three days. For the fee of thine art, i.e. the fine, 'etaim aloiga,' i.e. the thing which his dignity derived from property gives to him, i.e. the honor-price and the 'cumhal' of penalty for violating the law, and the third of his body-fine, and *of the fine for injuring his 'sed,'* i.e. the third of his property. Except the failure in supplying the feast, i.e. the restitution of the food of the chief of first claim, it is not of him I speak, for it is in one day it ought to be forthcoming, i.e. unless it is forthcoming in three days, it is distress with a stay of one day that is taken for it. Or the band of reapers, i.e. to one who is a chief of first claim, i.e. there is restitution of the work: the second portion of the double restitution for the work has a stay of three days. These are of one day, though set down among the three days, i.e. it is a stay of one day that is upon the restitution of such of them as are articles of necessity, though the fine for them or their honor-price has a stay of three days.

DISTRESS.

Distress of three days for cutting thy wood, for breaking thy land, for injury caused by thy fence, for injury caused by thy stakes, for thy ploughed *land*, for thy weir, for infringing thy privilege, for scaring thy horses, for carrying off thy pet animals, for drying in thy kiln, for grinding in thy mill, for taking possession of thy house, for stripping it, for burning it, for opening it; for carrying off thy bondman, thy bondmaid; for the notice respecting thy son, for the notice respecting thy daughter; for attempting to violate thy wife, for forcing her. All attacks, all insults, are *reckoned* among the offences of three days' stay.

Distress of three days for cutting thy wood, i.e. restitution of the common wood, or 'smacht'-fine and 'dire'-fine, for the sacred wood; or 'dire'-fine for the common wood in three days.

DISTRESS. — *Áitigin cach a feda for ain, a tiri for tiri; áitigin a gabal for tiri, a tiri for cuicti; áitigin a rhaeb ocuf a rnomta for cuicti, ocuf a tiri for dectair, .i. cin mocta fto neimio no veituo.*

Im tuibai ti tiri, .i. im fmaet do mona, .i. cuic ftoit i n-inao da cuaili de, .i. fmaet ftoibai. Im chinai do chlaio, .i. fto ane ro millertar ann do clao ocuf inbleogann nof beir co tiri. Im chinai do flegao, .i. if in cin do ni do fleg ait do cuaili bir aith, .i. fto ane ro loitertar, ocuf inbleogann beir co tiri. Ni tair, .i. co hinolighe, .i. enecclann ar tiri. Ni tair, .i. illecon do tiorce co hinolighe, .i. in enecclann oliger ann ar tiri. Ni tair, .i. buriro tairtair, .i. doir in brolla ar tair a fartaite ne fachaib; in fmaet fuil an ar tiri. Ni fuba do frega, .i. it uait fto, .i. corfuineet no toirto for co mburiro; cuic ftoit ino, .i. ceir, no fto, no in tair; enecclann oliger an, 7rl.

O'D. 74. [Maó ó aimmine] do frega [tair], co tiora para pupail bro, .i. maó cuir nech ni do breir daibinuib do frega, if e airt biaf enecclann an co fuice in tair if uairi bir if in pupail.

If in maigin ar a ngataithe in tech, enecclann don tair if uairi bir an ar a naito uoein.

Cio fo tiora co na fuil enecclann ait do tair an fo, i ngait nech a henmaigin fu, ocuf in bail i n-air air if na breitib: "Trebitir tair, airtair enecclann cach pum pirtair ar a mtoair co murtair," co fuil enecclann don murtair an fto i ngait in ftoit a haen tair fu? If e fto fo tiora tallat in murtair an ftoit ar a n-aito uoein, ocuf coir ce no bet enecclann toib i ngait in ftoit a haen tair fu.

Suno murtair noa tair ait tair uair [an] ar a n-aito uoein; ocuf da mbeir ni buo lia ann do biao toib co murtair; no, dono, cumao ime na beith co murtair he, airtair lia in ugoir in fto do ftoit a haentir fu oioar a haenmaigin fu amuich. Ocuf anao tiri ar in enecclann biaf in cach ni toib rin, murtair hiao iat no cur gabat atgabail umpu.

¹ *Hill of meeting.*—The reading in the Harleian Copy is *mino armino*, in O'D. 72, it is *minn arminn*; but the word *aimmine* occurs in C. 797, and hence the reading, "*Maó ó aimmine*" above.

The restitution of every kind of wood in one day, the 'dire'-fine DISTRESS.
in three days; the restitution of their larger branches in three days,
the 'dire'-fine in five days; the restitution of their small branches
and chips in five days, and the 'dire'-fine in ten days, i.e. except
the sacred wood or the 'Defidh.'

For breaking thy land, i.e. for the 'smacht'-fine on account of thy turf bog, i.e. five 'seds' for every twelve poles, i.e. the 'smacht'-fine for cutting soda. For injury caused by thy fence, i.e. 'seds' of one day's stay were injured in thy fence, and the kinsman *being sued* extends it to three days. For injury caused by thy stakes, i.e. for the injury which the sharp spike of thy pointed stake caused, i.e. they have injured 'seds' of one day's stay, and the kinsman *being sued*, extends it to three days. For thy ploughed land, i.e. for ploughing unlawfully, i.e. the honor-price has a stay of three days. For thy weir, i.e. in letting the water go unlawfully; the honor-price that is due for it has a stay of three days. For infringing thy privilege, i.e. violating thy protection, i.e. to seize a person by the breast to arrest him for debt; the fine that is for it has a stay of three days. For scaring thy horses, i.e. the country against thee, i.e. for frightening or driving them until they are injured; five 'seds' for it, i.e. *by* a rag, a rod, or a mask; honor-price is due for it, &c.

If thy horses are removed from the hill of meeting,¹ *the fine* extends to the three noblest in a pavilion, i.e. if any one has set up anything to scare thy horses from the hill of meeting, the honor-price which is due for it is *that of* the three noblest persons who are in the pavilion.

From whatever place a horse is carried off, there is honor-price due to the three noblest persons who are there for it on their own account.

What is the reason that there is honor-price but for three persons in stealing a horse from the place in which they are, whereas it is said in the Bretha:—"With respect to house 'dire'-fine, honor-price is paid for every chief person in the banqueting house as far as seven persons," *which clearly indicates* that honor-price is due to seven persons for stealing a 'sed' from the house in which they are? The reason is, the seven persons have room there to themselves, and it is right that they should have honor-price for the stealing of a 'sed' from the house in which they are.

But in this case there happen to be but three noble persons by themselves; and should there be more there would be *honor-price due* to them as far as seven persons; or, indeed, the reason that it extends to seven persons, is because the author *of the law* viewed the stealing of the 'sed' from the same house with them as of greater enormity than to steal it from the same hill of meeting with them in the open air. And there is a stay of three days upon the honor-price that should be for each of these things, unless they were paid for before distress was taken for them.

Durazas. **H**í roxal do eirnechtá, .i. na pearta, .i. a rmaéta uilí ino ro rir, cuic fíocht ino, .i. aitéin eirneéta na coonac; enecclann ar tpeiri. **H**í tioraó it aité, .i. ríac ro imrim [i] ar tpeiri; cuic fíocht no deic fíocht ino. **I** mbleicth it muilinn, .i. ríuileter. **I** n-aitepneó do tchigí, .i. beé minne tpeiri do tchigí gan rir; ríac roimrime uic ann ar tpeiri, .i. cuic fíocht i n-órlugad, .i. fíet ina órlugad maó rár a tairge dichmanne; do inoicirín ino, do ríacáó i n-oláio do. **I** na folomrao, .i. gair a tairge uib; no ríacáó ann ar tpeiri, .i. cuic fíocht. **I** na folleirca, .i. a colba ocuá a n-uircair; ríacáó no enecclann ann ar tpeiri, .i. in foloírao. **I** na órlucaio, .i. aro forí fíet, aro cin fíet, .i. cuic fíocht i n-óul tpe tóch tpe líar, .i. ar ameoan; cuic fíocht ino. **H**í roxal do moza, .i. ríoch a roxal; .i. enecclann uic i ngair do moza. **D**o chuamailé, .i. ríet oc. **I** n-ápao do míoic, .i. ina uíocra cen a bíaclad, .i. ina gabail tair apad, .i. cuic fíocht ríocura ann ar tpeiri, no in cumal ban apad rí; i mbíaclad do míoic, no éingine tair ríuagad. **H**í ríleicth do mna, .i. cen forba ngnima, .i. coirpoiri in enecclann ar tpeiri. **I** na forcuir, .i. ar ecin; enecclann ino ar tpeiri. **C**ach gíer, .i. do neoch i n-olagar lam. **C**ach enechruice, .i. o tálam amach, .i. léet ocuá fíetmaio. **I** r forí cin-taib tpeiri aca, .i. ír forí tpeiri aca anad na hachgabala gabter in oac cinno uib.

Achgabail tpeire i n-imrim do eich, do noe, do cléib, do cairr, do charpait, hí romailt do ene, do daibche, do rcaibailé, do chaire; i n-óire do tpeiri, i folomrao do lubguir, i ngair do muc, do chairech; i romailt do belá, do fíobai; in chaithem taircair do chuinne, in lot do aibinne, i rochla tairgeclais, in tuíoragáin do bechóin, in buírach do chene, in ríarar do mairmarge, in óire do daire arba, do foebais, do focheo, do ríacla, do acinn, do luachra, diam dichmanne; illobu do chana, i lobu do chaire, in aítad do uíraoair;

For carrying off thy pet animals, i.e. the pets, i.e. the fines for them all **Distress** are down here, i.e. five *seds*, i.e. there is restitution of the pets of sensible adults; the honor-price has a stay of three days. For drying in thy kiln, i.e. the fine for using it has a stay of three days; five '*seds*' or ten '*seds*' for it. For grinding in thy mill, i.e. in like manner. For taking possession of thy house, i.e. to be in thy house without *thy* knowledge; thou mayest have a fine for it according to the damage, with a stay of three days, i.e. five '*seds*' for opening it, i.e. a '*sed*' for opening it without permission if the house had been uninhabited, a cow for looking into it, a young heifer ('*dartaíd*') for a wisp of *its* thatch. For stripping it, i.e. for taking off the thatch: there is '*smacht*'-fine for it, with a stay of three days, i.e. five '*seds*.' For burning it, i.e. its benches and furniture: there is '*smacht*'-fine or honor-price for it, with a stay of three days, i.e. for the burning. For opening it, i.e. whether there be cattle there, or whether there be not, i.e. five '*seds*' for going through a house of three sheds, i.e. through the middle: five '*seds*' for it. For carrying off thy bondman, i.e. there is a fine for carrying off *thy* bondman; there is honor-price for stealing thy bondman. Thy bondmaid, i.e. in like manner. For the notice respecting thy son, i.e. in warning a *person* not to feed him, i.e. in receiving him notwithstanding the warning, i.e. there are five '*seds*' of *those mentioned* in the Senchas for it, with a stay of three days; or the '*cumhal*' for white-notice is for feeding thy son or thy daughter after disobedience. For attempting to violate thy wife, i.e. without completing the act, i.e. body-fine for honor-price, with a stay of three days. For forcing her, i.e. by violence; there is honor-price for it, with a stay of three days. All attacks, i.e. *in the case of a person for whom full fine is due*. All insults, i.e. from the full *fine* out, i.e. one half and one seventh. Are *reckoned* among the offences of three days, i.e. the stay upon the distress which is taken for every offence of these is three days.

Distress of three days for using thy horse, thy boat, thy basket, thy cart, thy chariot, for wear of thy vessel, thy vat, thy great caldron, thy caldron; for '*dire*'-fine in respect of thy house, for stripping thy herb-garden, for stealing thy pigs, thy sheep; for wearing down thy hatchet, thy wood-axe; for consuming the things cast upon thy beach by the sea, for injuring thy meeting-hill, for digging thy silver mine, for robbing thy bee-hive, for the fury of thy fire, for the crop of thy sea-marsh, for the '*dire*'-fine in respect of thy corn-rick, thy turf, thy ripe corn, thy ferns, thy furze, thy rushes, if without permission; for slighting thy law, for slighting thy interterritorial law, for enforcing thy '*Urradhus*'-law; *in the case of good fosterage, in the*

Distances. — roaltar, mialtar, iaruard fhuir na ro altar, eiciúo cleib; im tobaé nairde comatèera, im tobach nairde comaltair, im tobach nairte lanamnara techta, im choibneó eitechta, farchuimpech for eochu, ría ríabra hí fep, aurb ría laegaib do buaib. Aithgín mblechtaí ír for uin aca.

Atghabáil tairpe, .i. ar a fuil anao tairpe, .i. a rmaé uilí for tairpe, ocuf aithgín a tairpe uilí for uin.

Cach baílí fuil imrim runo ír ríach foimrime; cach baílí ita romailt, ír ríach forcpairt romalta for oin.

1 n-imrim do eich, .i. ríarfa, .i. ríach foimrime péc aine, .i. a ríeó inobhíctis uilí lan aithgín; tair[r]cú uilí for uin.

O'D. 75, 76. [Cio fodepa cuna cutpuma do caé duine ír in ríach forcpairt foimulca for óin, ocuf cu naé cutpuma írin ríach foimrime?

Ír é in fáé fodepa, ar fuirpíuó tironuice atá in ríach forcpairt foimulca for oin, ocuf ní heó atá in ríach foimrime.

Cio bíaí ír in ríach foimrime deirde?

Ceirpí ba do ríguib cuna comgráduib, ocuf aithgín ngnimrúó co dechmuir, dia mbe tinnírin ceirpí ríu. Dá ba imurpo do ghratuib flata, ocuf bo do ghratuib péine, ocuf aithgín ngnimrúó ler; ocuf cío bíaí dóib cu dechmuir, dia n-élaro, ír dublúo caé neirte ro ráigpíumur. Ocuf cío bíaí, maó iar n-dechmuir elaitheir ann? Ír lairpíach gairte íctur ann; ocuf in cutpuma íctur i n-elúo co dechmuir, ír é rin fuil ann iar n-dechmuir, cin cu léctur a elúó ime icir, ocuf dia n-elúo iar n-dechmuir, ír lan gairt; ocuf ó ainhpíne in ríeé fo. Slán imurpo do píne co tairpe no cáicti, fo aicneó píoit; lácta no gnímpuó co cáicti, no ríeé gan láct gan gnímpuó; ocuf tairpílle ler ocha rin amach.]

case of bad fosterage, the fosterage fee in the case of ^{DISTRESS} over-fosterage, *for* cradle clothes ; for recovering the dues of the common tillage land, for recovering the dues of joint fosterage, for recovering the dues of lawful relationship, for unlawful tying, over-fettering of horses, breaking a *fence* to let cows into the grass, breaking it before calves *to let them* to the cows. The restitution of the milk is in one day.

Distress of three days, i.e. on which there is a stay of three days, i.e. all the 'smacht'-fine in three days, and the restitution of all necessities of life in one day.

Wherever there is use there is a fine for use ; wherever there is wear, there is a fine for excessive wear of a loan.

For using thy horse, i.e. thy riding-horse, i.e. a fine for use of a 'sed' of one day's stay, i.e. for all unlawful riding of it there is full restitution: all necessities of life have a stay of one day.

What is the reason that every one has equality in the fine for excessive wear of a loan, and that there is not equality in the fine for use ?

The reason is, the fine for excessive wear of a loan depends upon the gratuitous character of it, but in the fine for use this does not exist.

What shall be the fine of use from this ?

Four cows to kings and persons of the same grade, and restitution of the work with a stay of ten days, if what is right be tendered by them. But two cows to those of chieftain grade, and one cow to those of the inferior grades, and also restitution of the work ; and though these are *the things which are due* to them, with a stay of ten days, if they are evaded, it is double of every thing which we have mentioned. And if after ten days they are evaded, what shall be due ? Full fine for theft is paid then ; and the proportion which is paid for evading within ten days is the same which is paid after ten days, although evading did not take place in the case at all, and if evading takes place after ten days, it is full *fine* for theft ; and this from a man of a strange tribe. But the tribesman is safe till three days or five days, according to the nature of the 'seds ;' *the 'sed' which has milk or work till five days*, and 'seds' without milk without work *till three days* ; and there is 'tairgille'-fine therewith from that out.

Benchur Mór.

o noe, .i. aenluairt, cuic feoit: co lin fepa, veid feoit inn. Do
 r, .i. alich no arbu, cuic feoit inn fiae foimrime. Do charpait,
 ne feoit no cumall inn; fiae foimrime ar tpeiri. Hi fomailt do
 , .i. bice; cuic feoit fiae fomailt for oin ar tpeiri. Do vaibeha, .i.
 re, cuic feoit. Do fcaibailt, .i. cuic feoit. Do chaire, .i. cuic
 t. I noire do tpeirib, .i. eneclann dait ngait ar do tpeirib. I fol-
 raio, .i. fmaet ano, ar tpeiri. Do lubgairt, .i. in ba. In gait
 ma, .i. maca co nair i rann; a naitgin for oin, ocuf a noire for
 r, .i. ar tpeiri i n-eneclann, .i. a noire in fo in tan nae it metha.
 chairech, .i. cen li no cen uir. I fomailt do bala, .i. oolpa
 abela, cuic feoit. Do fiodai, .i. cuic feoit in fmaet. Im chaire
 in taircair do chuinne, .i. in taircair do cuirther do cuinne, .i.
 do cuirther i poir oir, .i. in uirleir fliuch, .i. fennach no uirleir,
 maet, ocuf abeit ar tpeiri; cuic feoit, ocuf no tclama in fennach
 in uirleir ano. Im lot do aibinne, .i. do fuir doala, .i. fmaet i
 aite na tula; fiae foibair ann, no alan o'ch no biae. I foethla
 rgetlaig, .i. loc i mbi mein airgit, .i. mein in airgit, no in ma, no
 iairno; cuic feoit ar tpeiri. Im taircair do bechoin, .i.
 at na ceirach be, .i. diabair in cleib, no in eneclann ana, .i. in cu
 aithar; no ina fepir do luibib. Im buirach do chena, .i. in boir-
 b thar doir, .i. cin in tenio doanna, .i. fceit ane no loirte ann, ocuf
 loigan beirir do tpeiri; no fmaet in foirleir, .i. inao da cuaili dec
 . Im fapair do mairmaige, .i. in ino no fapair ar na mairmaige
 mairma; no in mairma ar annb tachtuair, .i. ceirto no no ar .i. in
 iurech cin buain; [no i fuaichair in mairmaige do buain eirleir, .i.
 eirir no a claoe do dainib ocuf mairma]. Na cuic fceit ar tpeiri. Im
 re do vaipe, .i. it ceirach airba, .i. diabair in airba, ocuf eneclann
 tpeiri.

Cro fo vera a beir ar tpeiri fann fmaet in airba abair, ocuf
 beir ar ain tuar? I f e in fceit foirleir in aenfeit no gabair
 hgaibail in aithgin ocuf imin fmaet tuar, ocuf i faine fceit
 gabair ano fo, uair cach fmaet ocuf cach eneclann fapair a
 iurru aithgina, mar a faine fceit no gabair aithgaibail in in
 thgin ocuf in in fmaet, ana tpeir oir, ocuf oirhinn

¹ *The hill*.—In C. 797, the reading is *do ammine*, .i. fuidet, no fepir no
 le can fup, i.e. Thy 'almine,' i.e. seat, or mound, or beautiful tree, &c.

² *Herb gardens*.—In the Bee Laws, O'D. 1040, it is stated that full honey-price
 due if bees are stolen from an enclosure or an herb-garden.

Thy boat, i.e. of one hide, five 'seds' for it: with the *full* number of benches, DISTRESS.
 ten 'seds' for it. Thy cart, i.e. for dung or corn; five 'seds' is the fine for over-
 using it. Thy chariot, i.e. five 'seds' or a 'cumhal' for it; the fine for over-using
 has a stay of three days. For wear of thy vessel, i.e. thy small vessel; five 'seds'
 is the fine for wear of a loan, with a stay of three days. Thy vat, i.e. great vat; five
 'seds.' Thy great caldron, i.e. five 'seds.' Thy caldron, i.e. five 'seds.' For
 'dire'-fine in respect of thy house, i.e. thou hast honor-price for stealing
 out of thy house. For stripping, i.e. 'smacht'-fine for it, with a stay of
 three days. Thy herb-garden, i.e. the cow. For stealing thy pigs, i.e. fat
 pigs here; their restitution has a stay of one day, and their 'dire'-fine of three days,
 i.e. the honor-price for them has a stay of three days, i.e. their 'dire'-fine here when
 they are not fat. Thy sheep, i.e. without wool or without fat. For wearing
 down thy hatchet, i.e. a two-year-old heifer is the 'dire'-fine for the hatchet; five
 'seds' is the 'smacht'-fine. Thy wood-axe, i.e. five 'seds' is the 'smacht'-fine.
 For consuming the things cast upon thy beach by the sea, i.e. the
 things which the waves throw in, i.e. the thing which it casts upon thy lawful bank,
 i.e. the wet salt leaf, i.e. the seaweed or 'duileac,' i.e. 'smacht'-fine, and it has a
 stay of three days; five 'seds' for it, and in this case the seaweed or the salt-leaf
 was gathered. For injuring thy meeting-hill, i.e. thy convention-seat, i.e.
 there is 'smacht'-fine for rooting up the hill;¹ there is fine for sod-digging for it,
 or the full of the hole of corn or milk. For digging thy silver mine, i.e. a
 place where there is a mine of silver, i.e. a mine of silver, or of copper, or of iron;
 five 'seds' for it, with a stay of three days. For robbing thy bee-hive, i.e.
 for stealing thy hive of bees, i.e. double the *value of the* basket, or honor-price
 for it, i.e. what protects the combs; or for tearing them from herb-gardens.²
 For the fury of thy fire, i.e. the great fury it produces, i.e. the offence of
 kindling the fire, i.e. a 'sed' of one day's stay was injured in this case, and the kin-
 man *being sued* extends the time to three days; or there is 'smacht'-fine for burn-
 ing, i.e. for every twelve poles' length, &c. For the crop of thy sea-marsh,
 i.e. for the thing which grows on the brink of the sand-bank in the sea-plain; or
 the sea-grass which has been appropriated, i.e. what grows on the marsh, i.e. the
 bent which has not been cut down; or it is the rushes of the sea-plain that are
 wholly cut, i.e. torn up or destroyed by men and women. *The fine is* five 'seds,' with
 a stay of three days. For the 'dire'-fine in respect of thy corn-rick i.e.
 thy rick of corn, i.e. the double of the corn and honor-price, with a stay of three
 days.

What is the reason that the 'smacht'-fine for the ripe corn here
 should have a stay of three days, and that it has a stay of one day
 above? The reason is this, the distress was taken for the restitution
 and for the 'smacht'-fine together above, and it is taken for them
 separately here, for every 'smacht'-fine and every honor-price
 which accrues in consequence of restitution, if the distress has been
 taken at different times for the restitution and the 'smacht'-fine,
 there is a stay of three days upon it, and a delay in pound of five

DISTRESS. cuicé; no cuma ual ír in anas ír nera don aithgín. Mar a naenpéct no gabaró athgabail imin aithgín ocuf im in írmacht, ír anasó uiríu fo aicneó na hachgabala.

Do focbaig, .i. uiré na mona, .i. cuic íreot anó ar éreír. Do focheon, .i. in írmaé fuil i lot i focino íuno; anasó éreír ar in athgabail gabar uime.

Cio fo uera anasó éreír ar in athgabail gabur im in foceno íunn, ocuf anasó náine ar in athgabail gabur ime tuar? Íre íat íoreira, im a nemlot gabur in athgabail tuar, ocuf anasó neraim uiré uair nochá neraim i aréain hé dá loiter e ina foceno; ocuf im in írmaé fuil i lot in foceno gabur in athgabail íuno, ocuf anasó éreír ar in athgabail gabar uime.

Do íattha, .i. cuic íreot ma no boingeo. Do atinn, .i. ma íor a uirí, .i. ar a fuil techtugao. Do íuachra, .i. nochá cuic íreot bíar inno íua ná buain, .i. cuic íreot anó, ocuf ír inno ocuf íomann, ach ír íuachair ío, ocuf íuríuachair tuar, no íuuirín; ocuf írmaé fuil in cach ní uib, ocuf a beith ar éreír. Dían íochmaíre, .i. can íarí-íaríó í'íur bunaró, beiríar ná héiríar íin uile, ír ann ata íain inno uo. Íllobuo do chana, .i. cin a comallaró, .i. íogail i íolegíur enec-íann i can, no írmaé i íuul a íuigí cana, .i. ná cuic íreot ííat íoríu, ocuf anasó éreír ar in athgabail gabur ímpu. Íllobuo do cána, .i. íolígíaró, .i. íaebao no i ííao do ííagla. Íllobuo do cháíre, .i. íogail i íolegíur enecíann, .i. i éreír, i íairí; uair nóá ííuul írmaé i íairí, ocuf in-íuríaró ío íacíaró. Ím aréao do íuríaróí, .i. ímotaíreot in í-íuríaróí, no aréao íur íreíarí na bí i í-íuríaróí; ocuf aríarí íorí, .i. ná cuic íreot ííat íorí in íer ííne ar teé o íne. Ío-álíar, .i. íoríarí in álíarí, .i. íabíar a íaríar don aite, .i. in íarí íeíer ím íetgabail ná ííaríarí. Íííálíar, .i. íabíar do íattha on aite; íar íeló ío, no ní íeríom íoríre in ííaríarí. Íaríar íurí ná ío álíar, .i. íet éreír tuaró ír in íaríarí anó, .i. in íatíar gabur ím íetgabail íabíar in bío ocuf in íeag in íením, .i. in íarí gabar, .i. ír íením íor íuríech an íeríenach, .i. nóá tuaró in íet ío íuar. Ííííí ííííí, .i. in íetach íolegíur aite ííí íííabán; ío

¹ Above.—Vide supra, p. 135.

² 'Escairde.'—This means a person from a territory with which there was no interterritorial law or regulation.

days; or the 'smacht'-fine is to have the stay which is nearest to the restitution. If the distress was taken for the restitution and for the 'smacht'-fine together, there is a stay upon it according to the nature of the distress.

Thy turf, i.e. the 'dire'-fine in respect of the turf, i.e. five 'seds' for it with a stay of three days. Thy ripe corn, i.e. the 'smacht'-fine which is for injuring the ripe corn; there is a stay of three days upon the distress which is taken respecting it.

What is the reason that there is a stay of three days upon the distress which is taken for the ripe corn here, and a stay of *only* one day upon the distress that is taken for it above? The reason is, the distress was taken above to prevent the injury of it, and there is the stay of an article of necessity upon it (for it is no longer an article of necessity if it be injured in the ear); but the distress here is taken for the 'smacht'-fine which is imposed for injury done to the corn in the ear, and there is a stay of three days upon the distress which is taken respecting it.

Thy ferns, i.e. five 'seds,' if they have been cut. Thy furze, i.e. if it be standing, i.e. which is appropriated. Thy rushes, i.e. it is not five 'seds' that shall be for it before it has been cut, i.e. there are five 'seds' for it (*the cutting*); and it is similar to *what we have mentioned* before, but that these are true rushes, and that above was sedge or bent grass; and there is 'smacht'-fine for each of them, and it has a stay of three days. If without permission, i.e. if done without asking leave of the owner, all these kinds of fines are paid to him for them. It is in that case there is a difference to the owner in these matters. For slighting thy law, i.e. not keeping it, i.e. an injury for which honor-price is due in 'Cain'-law, or the 'smacht'-fine which is for violating the oath of law, i.e. the five 'seds' which are for them, and there is a stay of three days upon the distress which is taken for them. For slighting thy law, i.e. neglecting, i.e. violating or slighting thy rule. For slighting thy interterritorial law, i.e. an injury for which honor-price is due, i.e. with three days' stay by the interterritorial law; for there is no 'smacht'-fine in interterritorial law, and it is in 'Urradhus'-law it is sued for. For enforcing thy 'Urradhus'-law, i.e. for keeping thee to thy 'Urradhus'-law, or keeping to his obligation, an 'escairde,' who is not within the 'Urradhus'-law; and it is fastened upon thee, i.e. the five 'seds' that are upon the tribesman for coming from the tribe. In the case of good fosterage, i.e. addition to the fosterage, i.e. double the fosterage-fee to the foster-father, i.e. the foster-father distrains for the second portion of the fosterage-fee. In the case of bad fosterage, i.e. double the fee from the foster-father; this is after evading, or the fosterage-fee is not a necessary of life. The fosterage-fee in the case of over-fosterage, i.e. a 'sed' of three days' stay was given as the fosterage-fee in this case, i.e. the father takes it (*the distress*) for the second portion of the double seizure for the food and the clothing of the child, i.e. the foster-father distrains, i.e. the last is to be done first, and the half above mentioned was not given. Cradle clothes, i.e. the clothes which by law he should have in the cradle; it is according to the grade of

Distrádas. aicneó gnao a achara ocuṛ amachar oḷegar rin leir. 1m tobac náirne comatceṛa, .i. daire caḁa .iii. naóimcoir nainne; ar ir neram coirce in imeoia dicitin ar roḡail. 1m tobach náirne comatceṛa .i. rmaḁt iat, ocuṛ a mbeḁ ar tpeiri. 1m tobach náirne lanam-nara tceḁta, .i. in rmaḁt bir ioir in lanamain uair oḷigcheḡ, .i. cuic dairec deḁ rilet o cecṛar de, .i. rmaḁt iat deor. 1m choibneó oiteḁta, .i. achgabail inoḷigcheḁ; no langfiteil ioir a cenn ocuṛ a cora, ocuṛ in rṛar co rite roinnig, .i. in tan ir ar daigin marbḁa, cen tceḁtain in marbḁa. Sarchuimpech, .i. in rṛar co rite ro mbratig, .i. nuanne in a riacail, no gac ralach ina beola. Airḁa ría rlabra hī rḁr, .i. cuic rḁoir do rmaḁt ann, ar tpeiri, .i. dairear i tṛi cuailib, .i. bṛiur in aili rṛar na buair. Cuṛb ría laḡaib, .i. enecḁann an ar tpeiri, no rmaḁt cuic rḁoir. Airḡin mbleḁta, .i. a riacḁa, ar tpeiri, .i. in lachta. Ir rḁr uin aḁa, .i. ir rṛar aḁa anad nainḁ.

- O'D. 78. Alcht mar ar daigin bṛiur in aile, ocuṛ loitice in rḁoir, ocuṛ [carṛine] in laḁta, ro bṛiur in taile, cetaṛa ocuṛ enecḁann ir in loḁt an, ocuṛ rmaḁt ino rḁoir ocuṛ in laḁta, no in aile, cṛo be oib buṛ mo, ocuṛ in aḡgin mar aen. Ocuṛ ir manḁ rin ocuṛ a denam ar daigin bṛiur in aili a aenar, ocuṛ tainic loḁ ino rḁoir ocuṛ in laḁta de. Mar ar daigin loitice in laḁta a aenur, ocuṛ tainic loḁ in rḁoir ocuṛ ino aili de, cetaṛa ocuṛ enecḁann ir in laḁt ann, ocuṛ aḡgin ino rḁoir ocuṛ in aili; ocuṛ mana caemnur ḁena in laḁt do milleḁ ann [can in rḁr] ocuṛ can in t-aili, rmaḁt ino rḁoir no in aili, cṛo be oib buṛ mo. Mar ar rṛat loitice ino rḁoir a aenar, ocuṛ tainic loḁ ino aili ocuṛ in laḁta de, rmaḁt ocuṛ aḡgin ir in rḁran, ocuṛ aḡgin in aili, ocuṛ cetaṛa ocuṛ enecḁann ir in lachta.
- O'D. 78.

Achgabail tpeiri i polompaḁ do marb, i coratḁ tuilḁe, i cumṛana dunaio, im ainne, im ecnaḁach, imm on, im ainbeo, im eṛbuio, im marbchnai narṛmatig, i polompaḁ cacha, im chumḁach ngurcanḁail, i rḁbuo cach omnaig, i tabairḁ mic rḁr muin i tceḁ, i mṛi

his father and of his mother that this is due. For recovering the dues of the common tillage land, i.e. a young heifer ('dairt') for every three days during which it is not properly divided; for the fence is a thing of necessity to protect it from injury. For recovering the dues of joint fosterage, i.e. it is 'smacht'-fine, and has a stay of three days. For recovering the dues of lawful relationship, i.e. the 'smacht'-fine which is for the noble lawful relationship, i.e. there are fifteen young heifers ('dairts') from each of them, i.e. they are *as* 'smacht'-fine also. For unlawful tying, i.e. unlawful distress; or to put a fastening between his head and his feet, and the fastening with the hair string, i.e. when it is with a design to kill, without the killing being effected. Over-fettering, i.e. the fastening extending around the neck, i.e. a hair-bit between his teeth, or an osier withe in his mouth. Breaking a fence to let cows into the grass, i.e. there are five 'seds' as a 'smacht'-fine for it, with a stay of three days, i.e. a heifer for every three poles, i.e. breaking fences before the cows. Breaking it before calves, i.e. there is honor-price for it, with a stay of three days, or a 'smacht'-fine of five 'seds.' Restitution of the milk, i.e. double, with a stay of three days, i.e. of the milk. Is in one day, i.e. there is a stay of one day upon it.

But if it was with the intention of breaking the fence, and injuring the grass, and consuming the milk, the fence was broken, the four *finés* and honor-price are then *payable* for it, and 'smacht'-fine for the grass and for the milk, or for the fence, whichever of them is greater, and restitution also. And it is the same to commit the act with the intention of breaking the fence only, when the injury of the grass and of the milk result from it. If it was for the purpose of injuring the milk only, and that the injury of the grass and of the fence resulted from it, the four *finés* and honor-price for the milk *are payable* in this case, also restitution for the grass and for the fence; and if the milk could not be destroyed on the occasion, without *destroying* the grass and the fence, there is then 'smacht'-fine for the grass or for the fence, whichever of them is greater. If it was for the purpose of injuring the grass only, and that the injury of the fence and of the milk resulted from it, there is 'smacht'-fine and restitution for the land, and restitution for the fence, and the four *finés* and honor-price for the milk.

Distress of three days' *stay* for stripping the dead, for disturbing the meeting-hill, for quarrelling in a fort, for slandering, for satirizing, for a *visible* blemish, for a concealed blemish, for mutilating, for stripping the slain, for stripping the slain in battle, for circulating false reports, for scaring the timid, for carrying a boy on the back into a house, for the longed-for mor-

Distress. մենժ, իմ բարսրբաժ մեան բրս սառնե, տօրիւիժ տար
արսո ինեօժ ին աժաւա, եսն մօրե, ին նա տարիւ ա
ջոմս, բսւա ումժա, օլլսո մեքեժի, իմ արհօր արթա,
մօմօր ծօ օր ծօ օր, ծանտօր ծօ երեւ զ օր
եքա ա.

Ու բօլօմբաժ ծօ մարե, .i. ա ետաժ ծօ չաւ ծօն մարե [ա] ար ա
նօրա մարե, .i. ծօ եւմ ծօ նա օրքան ար օժ տա օր մարե, .i. նեմ-
նեքա ին շ-էտաժ օ յօքնաժառ ա օրքեաժ, օսք ծօ չաւար ք մարե ու
սսին, .i. ին երաւ սար նաժ ուշեր. 1 օրքաւ տաւե, .i. քեւլանն 1
նօքաժ ինտի, ու օրք ին քեքքօրքիլ; ու արաժ 1 ին տաւ տաւ; ու արա
ախաւ բք երաւ ու օրք, .i. տաւ; օ մե տեաւ ինտի ինտի, ու քաւե,
.i. երաւ ծօ քեքա ք ին տաւաժ օսք տի օլ օ, .i. օրք ին տաւ ք ին
1 արքաժաժ քաւաւ, .i. քաւե, .i. տօքեալ տեւա 1 ուքա, .i. տաւ
քոն մարե, .i. քեւլանն տաւաժ ար, .i. արքաւաւ ար. 1 մ արա, .i.
ար արքա, .i. քաւաւաւ ար, .i. տաւ արքա. 1 մ ար, .i. 1 ն-արաւ.

1 մ արաւ, .i. քօ ետաժ, .i. ին ետ ար մեքեքաւաւ ք ին օրքօրք
[ա] արքա. 1 մ քաւաւ, .i. քաւաւաւ, .i. ին տաւ մեքեքաւաւ, .i.
1 ուքա քեքա արա; քեւլանն ար արքա. 1 մ արքաւաւ ար
արքա, .i. ին ար քա ին արքա ք ին արքա ին արքա ք; օսք ար
արքա, .i. մարք ար արքա, .i. մաւա արքա, .i. ար ք արքա
ք արքա. 1 բօլօմբաժ արքա, .i. ուքա արքա ծօն մարք քա ծօ օսք
ար. 1 բօլօմբաժ արքա .i. ք ին արքա քա օրք ք, օսք ար արքա
քա, .i. քաւաւաւ քաւաւաւ, ու ին արքա քա, ար ք քա քա արքա.
1 մ քաւաւաւ ուքա քաւաւաւ, .i. օրքօրք արքա արքա, ին օրք-
օրք քաւաւ արքա, օսք ին օրքօրք արքա քաւաւաւ.

Օսք ք քա քա քա ին քաւաւ արքա քա [քա] ին քաւ
օսք արքա քա քա; ք քա քա քա քա. 1 նաժ ա քա
արքա օսք քա քա քա 1 ն-արքա, ու արքա քա քա [ա] քա
քա, օսք քա քա քա քա քա քա քա քա քա քա.

sel, for the oath of a woman in childbirth, for getting ^{DISTRESS.}
a woman with child notwithstanding being forbidden
when death ensues, violating a mad-woman, incapa-
citating a woman for her work, bed witchcraft, ne-
glecting cohabitation, carrying love charms, setting
the charmed morsel for a dog, carrying away the hero's
morsel from the person to whom it belongs.

For stripping the dead, i.e. to take the clothing off the dead, though it was not thou that didst kill them, i.e. to take it off the bodies although it was not by thee they were killed, i.e. the clothing is not an article of necessity until it is blessed, and it was of disease the man died, i.e. because the cloth is not washed. For disturbing the meeting-hill, i.e. there is honor-price for quarrelling on it, or 'eric'-fine for false witness there; or it is conspiracy on the hill; or it will be like a man betraying or shouting, i.e. *on the hill* of meeting; so that there is a fight in either case, or a dispersion, i.e. to be guilty of a betrayal on the hill from which evil results, i.e. the 'dire'-fine of that evil is paid for it. For quarrelling in a fort, i.e. a dispersion, i.e. commencing a fight in a fort, i.e. to go to kill, i.e. the honor-price of law is for it, i.e. to advance upon it. For slandering, i.e. unjustifiably, i.e. to impose a nickname, or to satirize, and there is honor-price, with three days' stay for it. For satirizing, i.e. repeating satire, i.e. with justice. For a *visible* blemish, i.e. on the face. For a concealed blemish, i.e. under the clothes, i.e. half in addition to the judgment of body-fine for inadvertence. For mutilating, i.e. in the members, i.e. the additional judgment, i.e. for depriving a person of a member, there is honor-price for it, with a stay of three days. For stripping the slain, i.e. taking the dress that is on the dead man in the field of slaughter off him; and this is slaughter without a battle, i.e. he was killed without slaughter *in the case* before, i.e. unless it appears *otherwise*, for it is equally lawful for all persons to strip a slain deserter. For stripping the slain in battle, i.e. stripping his clothes off the dead man in the battle and field of slaughter. For stripping the slain in battle, i.e. this is slaughter in a battle fought in a proper manner, and the former was slaughter without a battle, i.e. in the case of a fugitive host, or respecting the raiment itself; for it is being denied. For circulating false reports, i.e. body-fine for inadvertence, with a stay of three days. The body-fine for secret murder has a stay of five days, and the body-fine for design has a stay of ten days.

And the reason that in the case of the secret murder, there is a stay of five days, is on account of the enormity of the crime and the greatness of the fine; it is the reason why it has not a stay of three days. Its period of stay is equal to its period of payment of debts in 'Urradhus'-law, or its period of stay is its period of pledging, and its period of delay in pound is its period of paying the debts in 'Urradhus'-law.

DISTRESS. 1 fubtuó each omnaig .i. tref bunotach, .i. a fmaéta, .i. in túb-
aige no in cepte for cuaille, anpot e.

Ían fiaich ír in fubtuó fo fát maibéa cío be baíli, ocuf tíc
maibéa de; muna éi ír fiaich eighi. Má tref efbair, ír let
fiaich, oia éi puoir de; muna éi ír ílan; no ían fiac for inéi do
ghí in fubtuó, ghí í nínnoíl cío í n-eirinnóíl, maó fo fát puoir
do gnethep.

1 tabairt mic for muin í tech, .i. ar na tectmaing a cenn, .i. oia
toia conro rinne, no cenni toia ar ne ectmaing acenn, í. inoéibí toirba,
aichgín anó an ar luga de; no cío be fát ar a tucáó aét nap ab tref com-
pait, in ní fuil ann (.i. aichgín) ar trefi.

Má coónach fuc in íenab ar a muin í tech, cío oligtheé
cío innoilgthech fuioigáó in tigi, ílan fep in tigi, uair í
coónaé do rinne in tarraigín; ocuf in coónaé do rínne in tarraigín,
aét muna faice beia no íleá, ír tuiat aichgína ino uao. Má
connaic beia no íleá, ocuf ní fuibí fíí íaéatama aic ír aichgín
comlán uao.

O'D. 80. Má ecoónaé fuc in íenab ar a muin í tech, má innoilg-
theé fuioigáó in tigi ír let aichgín for fep in tigi anó. [Má
oligtheé inoénta muiríó ír let aichgín for ino écoónach.]

Má mac í nair ía let oirí do rinne in tarraigín óa fécmaó
tíin ná haichgína uao, muna acaro beia no íleá, ocuf mac
connaic ír deémaó ná haichgína uao.

Má mac inair ía aichgína do rinne in tarraigín, in cethruime
fao dectíin uao, muna acaro beia no íleá; ocuf mat éconnaic,
in cethrumao fann dectíin ná aichgína uao; ocuf com-ghíim ícuiríep
in let eile do tectar de; no dono co ná ícuiríenn comghíim ní
oib tír.

Má mac í n-air ía let oirí do fighí in tarraigín, ír ceitíí
fécmaó tíin ná aichgína uao, muna acaro beia no íleá; ocuf
mat connaic ír ceitíí fécmaó ná aichgína uao.

For scaring the timid, i.e. a battle of sticks, i.e. its 'smacht'-fine, i.e. the **DISTRESS** mask or the rag upon the pole, it is inadvertence.

There is full fine for scaring for the purpose of killing in every case whatsoever when death results therefrom ; if it does not, there is a fine for shouting. If *it were done* through wantonness, it is half fine, if injury results from it ; if it does not, there is exemption ; or there is full fine upon the person who causes the scaring, whether in a place of security or in a place of insecurity, if it be done for the purpose of inflicting injury.

For carrying a boy on the back into a house, i.e. that his head may not strike, i.e. if he brings him so as that *his head* does *strike*, or if he does not bring him so as that his head may not strike, i.e. when it is for a beneficial purpose, though unlawfully done, there is restitution for it at the least ; or whatever be the cause for which he was brought *into the house*, provided it was not done designedly, the thing which is for it (i.e. restitution) has a stay of three days.

If it was a sensible adult that carried the child on his back into the house, whether the construction of the house be lawful or unlawful, the owner of the house is free, because it was a sensible adult that committed the injury ; and the sensible adult who committed the injury, shall pay *but* one third of restitution for it, unless he saw the dangerous thing.* If he saw the dangerous thing, and that he *Ir. Spikes* did not think that he would have come in contact with it, he shall *or spears* pay full restitution.

If it was a non-sensible person that carried the child on his back into the house, if the construction of the house was unlawful, there is half restitution upon the owner of the house then. If the construction of the house be lawful, there is half restitution on the non-sensible person.

If it be a youth at the age of paying half 'dire'-fine, that has committed the injury, he pays the two-sevenths of the third of restitution, unless he saw the dangerous thing ; and if he did, he pays one-tenth of restitution.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-fourteenth of one-third of *restitution* for it, if he did not see the dangerous thing ; and if he did, he pays one-fourteenth of restitution : and equal responsibility detaches the half from each of them ; or, *according to others*, equal responsibility does not detach any thing from them at all.

Another version.—If it be a youth at the age of paying half 'dire'-fine that has committed the injury, he pays four-sevenths of one-third of restitution, if he did not see the dangerous thing ; and if he did, he pays four-sevenths of restitution.

DISTRESS. Μαρά mac í nair íca aithgína do ruighi in tarraigín, réctmaró
 ———— tóin ná aithgína uas, muna accaro bepa no rílega; ocuf mat
 connais, íf réctmaró n-aithgína uas; no doono cío be dúime do
 ruighne in tarraigín, muna accaro bepa no rílega, í rlan do.

- 1 mór men, .i. mian mna coruicha, .i. gan a mian a éabairt si, .i.
 ó á fir féin, ocuf ar daigin réctáca no cruinnáca ro gabaró in in
 mbíadó ann, no cumas ar daigin eirba. Ocuf a fuil ann ar eirí, .i. in
 coruiche. Im rarruiraich mbán fir uatne, .i. do breit lenim;
 aithgín in amur luga de; no in tarraigín íf tar do bepa ar ná mnaib
 ruir in uatni, in tarraigín, ocuf ní beirenn ní deéirí. In eiric fuil anó
 ar eirí, .i. uréach ríar do beir in ben fir uatne, no a búrro oc a
 gabar, no a marbó a gíne, .i. an uréac do beiríre [do] denam le do ní
 ríar noentair, .i. ríaróiríe ríar coing in ben fir huatni, [ceir accorair
 lár forcéll fir do mber, no ar do nimairíe aithgabail]; uel quos ueruar
 eir, ríaróiríe mna, no fir ríar ná coingíó in ben, in ben fir uatni, ganar
 cobur lár forcéll fir do mber, no ar n-imairíe [aithgabail] do, mat
 bela in ben doon corúe. Corúcheo tar aru, .i. tar a ríaragó
 réin, no a cuirín, no a ríne; enecclann co bar, ocuf coruiche íar mbar;
 uair cío coruiche in ríatach, íf anpót in eirín; ocuf íf ann rín do
 gabar in t-anpót láríatach. Écen mór, .i. enecclann uil doon ríar
 eirí, no ríar neneclanne iní oca mbi ana forcuir, .i. muna cora
 ríat in ar cáici. Den ná ríaríe a gíma, .i. in ben ríatíe, .i. a
 lanamnuir, .i. in ríablaro a gíomíar, .i. ní ríar n-arat ocuf ní íar
 n-arat. Ríar n-imí, .i. ríar íf in ríar, .i. enam corat, .i. anó-
 lár enecclann, .i. a ben do breit uat, .i. cona bí ríatíe lanamnuir.
 Colúo mberí, .i. a lómar, .i. nemíul cuice ná imí, .i. ífíe arat
 réire, .i. gabar cumíe, no clanníe, .i. ná .í. uríat comperta. Im-
 archor aríe, .i. cíe do gíne, .i. leí ríad ann o ríar ríar: ocuf
 anpót rín uil. Mí mór do cor do coir, .i. do ríomí, .i. in ríatíe
 in coir, no inecclann, .i. ríomí uríe in búo amairí; leíoirí iní, uair
 ní ríat marbó, .i. ríomí ríarí, .i. ríomí ná ríar; ocuf anpót
 iníreíe he. Danríe do breitíe o ríar bepa a, .i. curíe mór,
 .i. do breitíe on ríar íf a has he, .i. ríablaro in curíe-mór no enecclann, .i.
 amíal ro bepa o Coinclann; enecclann anó ar eirí.

¹ *Morsel*.—See *Battle of Moira*, p. 71, from which it appears that the marrow-bone belonged to the champion.

If it be a youth at the age of paying restitution, that has committed the injury, he pays one-seventh of the third of restitution, if he did not see the dangerous thing; and if he did see it, he pays one-seventh of restitution; or, indeed, *according to some*, whoever committed the injury, if he did not see the dangerous thing, he is free.

DISTRESS.

For the longed-for morsel, i.e. the longing of a pregnant woman, i.e. what she longs for not being given her, i.e. by her own husband, and it was through penuriousness or niggardliness the food was withheld on this occasion, or it was in wantonness. The fine which is for it has a stay of three days, i.e. body-fine. For the oath of a woman in childbirth, i.e. in bringing forth a child; there is restitution for it at the least; or it means the disgraceful violence ('in turthach is tar') offered the woman which brings on *premature* labour, i.e. the painful violence, and it is not in natural course she brings forth. The 'eric-fine' which is for it has a stay of three days, i.e. the disgraceful violence ('urthach saer') which brings a woman to *premature* labour, or injures her person, or kills her child, i.e. the oath which she takes is to be made by her who makes it before a *witness*, to whom it is made, i.e. the witness before whom the woman in labour swore *may prove it*, should the witness wish to do so, against the man from whom he takes, or on whom he levies the distress; or, what is more correct, it *may be* the evidence of the woman *herself*, or of the man before whom the woman, i.e. the woman in labour, had sworn, *that is taken*; should he wish to prove it against the man from whom he takes, or on whom he levies distress, if the woman dies in childbirth. Getting a woman with child notwithstanding being forbidden, i.e. if he had violated her, or was forbidden by her parents or her tribe; there is honor-price till death, and body-fine after death; for though the violation is intentional, the death is unintentional; and here the unintentional act is found subject to full fine. Violating a mad woman, i.e. there is honor-price to the king, with a stay of three days, or one-third of the honor-price of the person who owns her for violating her, i.e. unless being a fool extends it to five days. Incapacitating a woman for her work, i.e. the ravished woman, i.e. cohabiting with her, i.e. for double *the value* of her work, i.e. a month before parturition and a month after parturition. Bed witchcraft, i.e. charms in the bed, i.e. the 'cosait'-bone, i.e. for which honor-price is due, i.e. to take away a person's wife from him, i.e. so that he is not able to cohabit with her. Neglecting cohabitation, i.e. listlessness, i.e. not going to her in her bed, i.e. what results from this, i.e. a narrow passage for childbearing, i.e. for this the fine for closing the childbearing passage is due. Carrying love charms, i.e. whoever does so, i.e. *he shall pay* half fine for it where injury results: and all this is without evil intent. Setting the charmed morsel for a dog, i.e. to prove it, i.e. the 'smacht'-fine for the dog, or the honor-price, i.e. to test a charm, to see if it has its virtue; there is half 'dire'-fine for it, for it was not with the intent to kill, i.e. it was to prove a charm, i.e. to prove enchantments; and it is an unnecessary unintentional act. Carrying away the hero's morsel from the person to whom it belongs, i.e. the hero's morsel,¹ i.e. to carry it away from the man whose it is, i.e. *the fine* is double the hero's morsel or honor-price, i.e. as it was carried away from Cuchullainn; there is honor-price for it, with three days' stay.

DISTRESS. Frobnecha, fine brecha, orbrecha, muirbrecha, do neoch do ruirniur, a naithegn for uin, a noire for treiri, acht ní ro coirle cuicche de a cumleachtuib Feini.

Frobnecha, .i. in pro inobail tuisichit, .i. nero, .i. acruabairt eara in pró. Fine brecha, .i. in corur uain [.i.] in corur treiri. Or brecha, .i. in corur lín, in cam n-inbail. Muirbrecha, .i. in tath-in earaib do cumro, .i. na muirchoirte.

Ma doiriaro nech do goit, ocu ma alaro ategm, ir for olrgeó ann in aithgn, ocu a noiru for treiri. Ireo a cumbari tra, aithgn treiri do imairt fine brecha, or brecha ghl; on uair fogellathen, ir eicn a naithegn do tairic ar aine, ocu a noire ar treiri, do neoch do ruirniur, .i. do nech ro ruirniurum-ar ruimann ar treiri, .i. cach ní ata rmacc.

Annaithegn for uin, .i. anad naine for cad naithegn do ruirniur. A noire for treiri, .i. anad treiri for in in ir oir anu, for in rmacc ocu for in onclann. Acht ní ro coirle cuicchi de, .i. anad cuicchi ar na reatib cuicchi, .i. tra uetbhuur donoi; ireo in olrgeó do ruirniur for treiri; a n-ategm uil for ann. Cuicchi de, .i. no mbloegann meonach, .i. oi treiri, .i. for treiri a aithgn, a rmacca for onoi. A cumleachtuib Feini, .i. a complectib in rmechar.

Cin do inbui, cin do iarmai, cin caía comocair co a recc dec it gleithi for cuicchi, ar a narena cach a napa ar a toirib cach a rlan.

Cin caía comocair, .i. reoit ane ro olecc oib, .i. in reoit hune, ar ir anu amic ocu a hui for treiri, ocu a anu roneir in for ann; in reocu aine in ro uil. Co a recc dec, .i. in t-inbleogann. It gleithi for cuicchi, .i. it breitemnairgeó, .i. reoit ane ro olecc oib ann, ocu in t-inbleogann meonach no beir co cuicchi. Ar a narena, .i. coru, .i. for in for ar a cin argaib ann, .i. donoi ima ngabtar cinu, .i. curahuaral inoigad meac do beir in tapa a toiraíam do meich no rlanngeno o brobaro a toicheó; no curu uair gnia an cach for a tabair.

¹ Above.—Vide supra, p. 185.

² Consumed by.—Vide supra, p. 129.

³ The pledge is given.—In C. 799, the reading is ann for hum iar rangel bretemon imbi, ocu ir anu fogellathenre iar tabairt lair do brobaro a achgabail in pecemon iar nanaro. Quickly on one day after the decision of the Brehon upon it, and the time that he decides is after the defendant has taken off with him the distress of the plaintiff after the stay.

Wood judgments, family judgments, water judgments, sea judgments, such as I have enumerated, have their restitution upon one day, their 'dire'-fine upon three days, except some that are extended to five days by the exceptions of the Feini.

DISTRESS.

Wood judgments, i.e. respecting timber for erecting a bridge, i.e. the sacred wood, i.e. what I have said above¹ respecting wood. Family judgments, i.e. what is right respecting the fort, i.e. what is right respecting the house. Water judgments, i.e. what is right respecting nets, the law respecting rivers. Sea judgments, i.e. for what is consumed by² the party from the sea, i.e. the foreigners.

If any one has injured thy field, and if restitution be obtained, the restitution comes under the rule of one day's stay, and the 'dire'-fine under that of three. The summary of it is, however, that the family judgments, and the water judgments, &c., have their restitution upon three days; from the time that the pledge is given,³ the restitution must be forthcoming in one day, and the 'dire'-fine in three days, in each case I have enumerated, i.e. in each case I have spoken of before as a case of three days, i.e. every thing that is as 'smacht'-fine.

Their restitution upon one day, i.e. there is a stay of one day upon every restitution which I have enumerated. Their 'dire'-fine upon three days, i.e. there is a stay of three days upon what is due as fine for it, i.e. upon the 'smacht'-fine and upon the honor-price. Except some that are extended to five days, i.e. there is a stay of five days upon the 'seds' of five days, i.e. this is done through necessity; I have enumerated the law relating to them upon three days; the restitution of them all is upon one day. To five days, i.e. or the middle kinsman, i.e. upon three days, i.e. his restitution is upon three days, his 'smacht'-fine upon five days. By the exceptions of the Feini, i.e. from the exceptions made in the Fenechus.

The default of thy great grandson, the default of thy great great grandson, the default of every relative as far as seventeen is fixed to five days, to which all extend their notice by which all secure their safety.

The default of every relative, i.e. a 'sed' of one day is due of them, i.e. respecting 'seds' of one day, for the stay on account of a person's son and his grandson is three days, and on his own account the stay is one day; this is all about 'seds' of one day's stay. As far as seventeen, i.e. kinsmen. Is fixed to five days, i.e. it was adjudicated, i.e. 'seds' of one day were due of them here, and the middle kinsman *being sued* extends it to five days. To which all extend *their notice*, i.e. until it reaches to it, i.e. upon the man whose default is sued for in the case, i.e. to the person for whose default it is taken, i.e. every one who serves the notice proceeds to obtain for himself that which indemnifies him from the defaulter;

DISTRESS. in apad im éinad in fiallais ro, tobach neich nos flanaigter don fiallaé ro iŕ a cin acapair air. Ará toraib cach a flán, .i. be a muig, .i. in cach do rat in apad aní no flanaige on cach oia toibais athgabail.

Áthgabail cuicthi i marbhabail, i tiuglomrad, im nemthairecc ferad do flatha, im accra iŕ cpoaib, im tobach do comorbaib firi mairb, im a rinad iŕ na ecaib, im sumairdeam mna mairb, im a rinad iŕ na ecaib, im dindar duinechardé, im a eiric iŕ firi, im foxal camtipe, im crinad cachá feda, im denum liacc bpon, im aithne n-archa, im chinad do mimairc, hi foxal ar aer foraire, im claidé alla for fud, for umad, im firc flabna a rinde, im eocha, im damu nad be caircéra, im fulura cachá cethra na torbenat, im rubu foichlige, im rubu cethra, im tairtellach tuaité, im cinad meic deorad, im dingbail mic baicrige, im cept fíld tar crich, im imchomur n-aire, imon ler anma, im gu-liud mec a oib, im cach nadbur na ro cuinorigther, no na ro cruthaigther.

Áthgabail cúicthi i marbhabail, .i. be co na gamainn i cennaiŕe, .i. in flait torboing, ocuŕ iŕ a fairsiruo gnuma aile atá, in athgabail gabur im in n-olegur laŕin marb mbo co n-a meiruin (i meirune) meŕam oine daitaŕa.

Ocuŕ ní fúil in a fairsire in comorba, uair iŕ do na ceilib olegar cenraige na flata do ic, ocuŕ a gabail ar timcell do na daŕ ceilib co roib trian loŕ enech na flatha ann; ocuŕ inbleogain norbeir co treiri, ocuŕ acra for rocharde not beir co

¹ *Last fleece*.—‘Tiuglomrad,’ here translated last fleece, in C. 799 is glossed ‘Tigthine,’ last food.

or the person upon whom the notice is served for the default of a person, makes the distraint of that which indemnifies him from the person for whose default he has been sued. By which all secure their safety, i.e. from the defendant, i.e. every one who serves notice *takes* that which indemnifies him from those he distrains. DISTRESS.

Distress of five days' *stay* for dead-seizure, for the last fleece,¹ for not erecting the tomb of thy chief, for suing between *two* deaths, for distraining the heirs of a dead man, for satirizing him after his death, for false boasting of a dead woman, for satirizing her after her death, *distress* for the oath of secret murder, for its 'eric'-fine after it has been discovered, for carrying off an animal's covering, for causing to wither any kind of tree, for making a millstone, for giving in charge improperly, for the loss on account of thy bad place of custody, for carrying off from watchmen, for piercing a cliff for iron ore, for copper ore, for dry animals among cattle, for horses, for oxen not fit for work, for the young of all animals which are not profitable, for animals that scrape, for four-footed animals, for the runner of a territory, for the crime of the son of a stranger, for taking care of the son of a harlot, for the right of a poet crossing a territory, for satire unascertained as to kind, for a nickname, for the wrongfully suing of a son respecting land, for every material which is not adjusted, or shaped into form.

Distress of five days' *stay* for dead-seizure, i.e. a cow with its hide *he pays* for chief's head *payment*, i.e. the chief exacts it, and it is in lieu of other service it is *given*, i.e. the distress which is taken for the thing which is due along with the dead cow and its 'meistin mesam dine dartada.'

And the heir *in this case* has not the wealth of his rank, for the tenants are bound to pay the head *payment* of the chief, and it is taken in the round from the base tenants until it amounts to one-third of the honor-price of the chief; and the kinsman *being sued* extends the time to three days, and suing from many extends it to five; or

DISTRESS. Կուժի; ու իմեմին ին յօղար ին շոթաժի, ու շոթ ա յարոմ, իբօ
 օրք քիւն օո Կուժի; քօ Կաժ Կեն քիւն օժ ա երօքար, ու քէժ մեք
 ա ին ուն օոն Ելար ա երօքար օ Կելիւն ին քիւն.

1 Եւնչլոմ քար, .i. 1 քօրքա յա Կելոնա ու ա Կոն լէժ Կելոնա իք մարն
 քէ; օքս օառա քիւն, իք Երքար ծառ ու ին, .i. ին Կելօ Եաքիք Եառ օո
 Կելի, մառա Եաքիք Կաքիք Կառա ին Եառ առ Կառ ին քառ, .i. Կելօ յա
 Կելոնա 1 ո-Կելի, օքս ու քէ քոն օո Կոնք, օքս իք օ ին քառ քիւն քոն.
 O'D. 83. [Կելօ քառ Երքալլառ Կառ քիւն, օքս Կառ քօքարք քիւն Կառ Կելի.]

Մառ ին քառ Կաքարք ա Կելօ օո Կելի օ Կալլառ օո ինք, իք
 Կառ քառ քօ ին Կաքալլառ քօքար քառ. Մառ Կաքարք ին քիւն
 քոն Կաքարք ին ինքար քոն, իք Կառ քիւն, Կառ իք ինքարք
 քառ, ու ու Կառ քիւն. Մառ 1 ո-Կելօ քոն Կաքարք,
 իք օոն քիւն օո քիւն քօ Կելի, Կառ իք քիւն: "1 քէ քէնչ-
 քառ ու քառ Կառ Կաքարք օ քառ քոն քառ 1 քառ."

1 ու քէնչարք քէնչար օո քառ, .i. ու քէնչար օո
 քառ քառ քառ քառ քառ քառ. [1 ու քառ] ու քառ քառ քիւն; Կառ
 քօ քառ, քիւն. Կառ քօ, .i. քիւն քառ քիւն քիւն քառ, մառ քառ
 քիւն, .i. քառ ին քառ քօ քիւն, քառ ու քէ քոն օո քոն; ա քառ քօ
 քիւն, .i. քօքառ քառ քօքար քօքար ին քիւն, ու քէնչար օո քառ քառ
 քառ.

1 ու քէնչար քիւն քօքար, .i. քիւն քառ քառ քիւն քառ քառ, քիւն
 քէնչար քառ քառ, օո քօքառ քիւն, քառ իք քառ օո քառ քիւն.—S.D.

1. քառ քիւն օո քառ, ու քէնչար քիւն առ քառ քիւն առ քիւն
 քօ յա քառ ու քօ ին քիւն; ու ինք քառ օո քառ ա
 քառ ին քառ քօ քօքարք քառ, քառ յա քառ առ քառ
 քիւն ին քիւն, օքս քառ ին քիւն օո քառ քիւն ին
 քառ, օքս ին քօքարք; օքս քիւն ինքարք օո քառ քիւն քիւն
 առ քիւն, օքս ինքարք ուր քիւն օո քիւն, Կառ քօ քօքարք,
 ու քառ յա քէ ուր քիւն 1 քիւն.

¹ S.D.—These letters indicate the name of some author or book, an authority upon the subject of the text.

what is due for the chief's head *payment* is uncertain, or it is not DISTRESS.
secured by a contract, and this is what extends the time to five days :
a cow for every man of them is the severe fine, or seven cows, the
whole number, from the tenants of the king to the Church is the
lenient fine.

For the last fleece, i.e. at the end of the year or at the end of half a year
he (*the chief*) dies; and if *he die* before it, the opinion is that nothing is *due* in
that case, i.e. the second food-rent upon the death is *due* from the tenant, if the
time of supplying the food-rent had not arrived when the chief died, i.e. the food-
rent of the year in which he died, and it is not himself that exacts it, and it is the
'smacht'-fine that is here. The food-rent of the chief of first claim has a stay of
three days, and suing from many extends it to five days.

If it be the chief who levies the food-rent from the tenant from
the calends of *January* till Shrovetide, there is a stay of one day
upon the distress that he takes for it. If it be the heir of the man
that levies it within that time, there is a stay of three days, for it is
a kinsman that sues, or it is not upon security. If it be not within
that time he levies it, it is extended from three to five days, as *the*
law says:—"Throughout the Fenchus it is not enjoined that the
heir who is bound by guarantees 'i rathar.'"

For not erecting the tomb of thy chief, i.e. for not coming to erect the
protecting tomb over the chief. The 'smacht'-fine which is for it has a stay of
three days; suing from several *extends it*, &c. Three 'seds, i.e. three three-year old
heifers for the tomb, if it has been neglected by them, i.e. there is restitution for
the tomb in three days, because it is not himself that exacts it; its 'smacht'-fine is
in five days, i.e. there are three three-year old heifers *as a fine* upon the tenants
for not coming to bury the chief.

For suing between *two* deaths, i.e. between two heirs who are concerned in
the suit, if either of them should die, it shall extend it to three days, the two would
extend it to five days.—S.D.¹

That is, body-fine is demanded, or either of them sued the other
for the property of the chief or the property of the tenant; or the
case is respecting the mutual suing which the heirs of both the par-
ties deceased make in this case, i.e. the heir of the chief suing for
what is due of the food-rent, and the heir of the tenant suing for
what is due of the stock given, and the bounty-'seds'; and the de-
fault of the one in relation to the other is *as* the default of a kins-
man, and a kinsman *being sued* extends the time to three days, suing
from several, or the 'seds' being articles of necessity extends it to
five days.

DISTRESS. 1m tobach do comarbaib fíor mairib, .i. comarba flata mairib, ocuf ceile mairib, .i. comarba na flata oc acra tíruiarí in bíd, ocuf comarba in ceili oc acra tíruiarí in riach. Inbleogain co třeiri; acra for pocharó co cuicti, .i. íf inbleogain, ocuf ní fíl ina fái[ó]bri; no dono, nírla in t-achair ina becharó plúr. 1ma ríonao iarua ecaib, .i. eneclann fuil ann ar třeiri; ocuf anrí ca cinel aipe nor beir for cuicti, .i. íf inbleogain ocuf ní fuil in fáióbrí; no dono nírla in tachair in a becharó, .i. aer iar n-ecaib írreó robera anaró a eneclanne for cuicti for coir cetna. 1m gumairéam mna mairib, .i. im in marom ngua do beirar ar in mna mairib, .i. for coir cetna oais íf eneclann, .i. eneclann ann ar třeiri, ocuf nembert na fáióbrí beiruar co cuicti. 1m aríonao iar necaib, .i. eneclann oí na haeruo, .i. atcan-tann aipe. 1m ríonaoí uinechaoe, .i. luig na uinechaoe ar cuicti; írreó robera in uinechaoe ar cuicti ar [meio] in cuil ocuf ar meio na riach; íf aipe naé for třeiri. 1ma eiric iar na fí, .i. coirpoipe na uinechaoe ar cuicti, .i. ar meo a cuil [cin co] ce do necma bar [íf ó uetbir]. 1m roxal camtipe, .i. meitir bir im cairuo claim, .i. for-brata mil, .i. cuma bir meitir caé oata ann, in tuarcan. A riablaó ar třeiri, .i. in ní camthar tar in laeg, in tuarcan; eneclann uil anó, ocuf in inbleogain gataro beiruar co třeiri; acra rocharo co cuicti, .i. oá uingí a rmaét. 1m cínnao cacha feroa, .i. oir in feroa comachera, .i. a rmaét ar třeiri, .i. in-a rnomao. 1m uenun liacc biron, .i. íf i cet cepta ar cuicti, rí cet uilum ar třeiri, rí lan uilum ar aine. 1m aicne n-areha, .i. inbleogain do cin in gataro, ocuf ne ríua iaruar ar třeiri; fena na olegar co cuicti, .i. in achgabail gabur im in ní ro eplegar aice, .i. gait. 1m chinnao do mairic, .i. do comla, .i. a mbeirar for do roir amach, .i. cin inbleogain do cin na comla; inbleogain beiruar co třeiri, fena na olegar co cuicti, .i. a mbeirar for roir in tíg, .i. ní e feroir in bironnar; ocuf uombair inbleogain co třeiri, ocuf ríua inraigo roraig cuicti, .i. do comla for ngne cetna, .i. coitcenn do tuath anuro, íf aipe íf for cuicti. Ní roxal ar aer foraripe, .i. in rmaét fuil ar laét na norcuch, oá ruethar feroe na ríuchí ferocha amad, .i. feroe třeiri “ocuf for pocharo.” 1m clairoe aila for ruo for umao, .i. foroio, .i. in ruo no in cuma for a claiter in aila, .i. in ciarman in caeruib, ocuf in cuma ina éinnib; no in cuma ina claitib ar cuicti, na canaiaig ar třeiri, na aicuib uiluma ar aine. In ru na

¹ *Difference.*—In O'D. 84, the reading is *cio do necmaro bar íf ó uetbir*. It should be *cin co necmaró báí íf ó uetbir*. If the person was left for dead and concealed, though he should recover, the crime is the same, because secret murder was meditated, and believed by the assailant to have been perpetrated.

² *Five days.*—The passage above, from “i.e. thy gate” to “days,” is in a different hand, and seems to have been interpolated into the manuscript.

For distraining the heirs of a dead man, i.e. the heir of a deceased chief, **DISTRESS.** and of a deceased tenant, i.e. the heir of the chief suing for what is due of the food-*rent*, and the heir of the tenant suing for what is due of the stock *given*. The kinsman *being sued* extends the time to three days; suing from many to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or else the father is not any longer alive. For satirizing him after his death, i.e. there is honor-price for it in three days; and ignorance as to the kind of satire extends it to five days, i.e. it is a kinsman *that is sued*, and he has not the wealth of his rank; or indeed the father happened to be no longer alive, i.e. satire after death is what extends the time of *the stay* of the honor-price to five days in the same way. For false boasting of a dead woman, i.e. for the false boasting made of a dead woman, i.e. after the same manner, there is honor-price for it, i.e. there is honor-price for it, with a stay of three days, and not having the wealth of his rank, extends it to five days. For satirizing her after her death, i.e. there is honor-price payable for satirizing her, i.e. for repeating it. For the oath of secret murder, i.e. *the distress* for the oath about secret murder has a stay of five days; and the reason that the oath about secret murder has a stay of five days, is on account of the enormity of the crime and the great amount of the fines; this is the reason that it is not upon three days. For its 'eric'-fine after it has been discovered, i.e. the body-fine for the oath about secret murder has a stay of five days, i.e. on account of the enormity of the crime, and whether death has or has not ensued makes no difference.¹ For carrying away an animal's covering, i.e. a cloth which is about a mangy sheep, i.e. the covering of an animal, i.e. it is *such* that it contains a cloth of every colour, i.e. the tartan. Its double in three days, i.e. the thing which is folded over ('camthar tar') the calf, i.e. the tartan; there is honor-price for it, and the kinsman of the thief *being sued*, extends it to three days; suing from many extends it to five days, i.e. two ounces of silver is the 'smacht'-fine for it. For causing any kind of tree to wither, i.e. there is 'dire'-fine for the common wood, i.e. 'smacht'-fine, with a stay of three days, i.e. for stripping off the bark. For making a millstone, i.e. *upon the distress taken* for first forming it there is a stay of five days, for shaping it the stay is three days, for completing it the stay is one day. For giving in charge improperly, i.e. a kinsman *is sued* for the liability of the thief, and the time for prosecuting is in three days; denying that it is due extends it to five days, i.e. the distress which is taken respecting the thing which he has lost, i.e. the stolen article. For the loss on account of thy bad place of custody, i.e. thy gate, i.e. for what is carried outside thy gate, i.e. the default of thy gate is like the default of a kinsman; the kinsman *being sued* extends it to three days, denying that it is due to five days, i.e. what is brought outside the door of thy house, i.e. it is not himself that does the injury; and the kinsman *being sued* extends it to three days, and suing from many extends it to five days, i.e. thy gate in the same way, i.e. it is common to the territory without, and this is the reason that its stay is five days.² For carrying off from watchmen, i.e. the fine which is upon the people of the border, if the 'seds' of the territory are carried out past them, i.e. they are 'seds' of three days, "and *suing* from many," &c. For piercing a cliff for iron ore, for copper ore, i.e. for iron, i.e. the iron or the copper for which the cliff is pierced, i.e. the iron in bolts, and the copper in bars; or the copper in the mines has a stay of five days, in 'tanalaighs' of three days, in manufactured articles of one day. The iron in 'trillsins' has a

stay of five days, in 'scrapalls' of three days, in ore or its unprepared state of one day, i.e. it is common to the country here, and this is the reason that it extends to five days. For dry animals among cattle, i.e. the young heifers ('dairts') and the young heifer ('dartadhs,') or the two-year old heifers and the three-year old heifers, i.e. the cattle before they are productive. For horses, for oxen not fit for work, i.e. for which their time of work has not arrived, and which are not trained. For the young of all animals, i.e. for what increases from or is produced by the cattle; or they yield but little of produce for one, i.e. the three-year old heifers and the two-year old heifers have a stay of five days, or the young heifers ('dairts' and 'dartadhs'), i.e. the small cattle.

What is the reason that there is a stay of five days upon the 'dairts' here, and a stay of three days above? The reason is, they were due here for debts of bargain and contract, and their own stay is five days, when it is for a contract. It is fine for trespass that is referred to above; and the proper stay of the 'smacht'-fine is three days.

Which are not profitable, i.e. they yield one no produce at that time, i.e. yield no profit. For animals that scrape, i.e. they scrape, i.e. for the animals which scrape, i.e. little pigs and pets and the smallest pig which follow people, or cocks or pet birds which follow people. For four-footed animals, i.e. the bulls and the boars, and their stay is five days. For the runner of a territory, i.e. a man who travels within it, i.e. a *paid messenger*, who frequents two houses in the territory, or a man who runs between them without wages, i.e. the messenger; the kinsman *being sued* extends it to three days, denial to five days, i.e. he submits to law in this case. *The fine* is upon himself or upon his host,* for he frequents a certain bed, and that an act of choice. The crime of *Ir. Bed* the son of a stranger, i.e. one who frequents a certain bed, i.e. the stranger who is on hire, i.e. the liability on account of the stranger himself has a stay of three days, the liability on account of his son has a stay of five days; or he is the son of a man who is not responsible for his offence in this case, and he frequents two houses in the territory, i.e. his liability is *upon him who supplied* his food and his bed; the kinsman *being sued* extends it to three days, suing from many extends it to five days. For taking care of the son of a harlot, i.e. as every harlot is like the concubine, i.e. the stay is five days at once, or five days and a month, i.e. the unchaste woman who is known, i.e. to punish her for her prostitution.

Three cases of joint-fosterage are reckoned here: those having a stay of one day, of three days, of five days. If from mad women or deaf women, &c., the stay is one day; if from lawful women it is three days; if from harlots it is five days.

For the right of a poet crossing a territory, i.e. as an exception for the poet, though it should be on ten days for another person, it will be on five days for him, i.e. the exception applies to any 'sed' whatever. For satire unascertained as to kind, i.e. for the thing which is fixed for the satire, the honor-price which is for it has a stay of three days, and its not being known what kind

DISTRESS. **l**epanma, .i. in ní ata írin ainm ír len no ír lírta lenar he, .i. ní pór m lileitir in tainm, .i. in enecclann uil ann ar treise, nembet ná riarobur not beir co cuicé. **l**m gúluso mec a oib [.i. in in luso nua do berur ar in mac ír in feruso], .i. in amur ceneoil do denam de, tur i nartuib-cher, no cuilte do rár iur, .i. ma rár cuilte fur aríma ír fan go, ar ír let in ír, lan ma go; in enecclann fill ann ar treisí. **l**m cach nasbur ná ro cuinobuigcher, no ná ro cruithaigcher, .i. moin iaturo, .i. ná dentar do cannoirach do cruithaigá, .i. in crano cet cepta ar cuic láti, cet urlum ar treisí, lan urlum ar ane, .i. cen cenomila.

Fallach cach rúorao, athgabail dechmaíre fil im cach rúorao, im cach nōail criche, im inbleogain naitirí cairde, im tobach a rlan; athgabail lobuir dia mbe fú gaimniu, athgabail lobuir ecuino co ro gleitir maithre ocuf aithre tur ceḁa lina no do gella.

Fallach cach rúorao, .i. titul, .i. ír fall og do neoch a reit do beit iur amuig ne comat rúorata, .i. im reanmuri cinait, ocuf im pentaitmech—8.D. Athgabail dechmaíre, .i. im cac ní bir ne ch amuich ne comat rúorata, aro be ret he cema ret aine ar aigro burōin; o' ait ainoligro ar in ci ro fuirig imuig he ne comat rúorata, conro anao dechmaíre air, .i. dechmaíre im cruch, ocuf arorac muig do írin cruch tall iar íin la taeb ná dechmaíre. **l**m cach nōail criche, .i. beirto co dechmaíre e no gíro tullata, .i. anao dechmaíre [mao] im cruch im ná h-uilí retu cen pegro muig ná inbleogain, .i. do cac tuine o bur tar cruch crucha cet, .i. cach nōail acartar tar in cruch; cin mo ta in filó. **l**m inbleogain naitirí cairde, .i. ina h-aitre ar a nacartar cin inbleogain i cairto, ar ní fuil rlan leo [cuice] co poet dechmaí [in] ala cruch. [O' deir írin cairde], aitirí in pecheman toicheoa do bneit aitirí in bñobuio leo amach [ro ecufc athgabala tar in cruch co ro buit a cumuio] ní ne dechmaíre, ocuf ír i íin dechmaí aitirí ann, no a reir ann, .i. bneit cairto, uair ír im cruch, .i. fú ne dechmaíre bit a cig pecheman toicheoa. **l**m tobach a rlan, .i. im tobach neé no rlan-awgter don pecheman tar cruch, ocuf ír do pecheman uar cruch gabur

O'D. 86.

O'D. 86.

O'D. 87.

of satire it extends it to five days. For a nickname ('lesanma'), i.e. the thing that is for the name which is an annoyance ('ainm is len') or which constantly sticks to a person ('is lista lenus'), i.e. when it is not known whether the name will stick at all; the honor-price which is for it has a stay of three days, not having the wealth of his rank extends it to five days. For the wrongful suing of a son respecting land, i.e. for the wrongful suit which is brought against the son respecting the land, i.e. to question his legitimacy to see if he should be retained, or be called a bastard, i.e. if he is called a bastard it is to be determined whether it is true or false, for if it be true it is half honor-price, if it be false it is full; the honor-price which is for it has a stay of three days. For every material which is not adjusted or shaped into form, i.e. iron ore, i.e. which is not shaped into any regular form, i.e. the bar first shaped has a stay of five days, in the first stage of its preparation (i.e. *as malleable iron*) of three days, fully prepared of one day, i.e. without ornaments.

DISTRESS.

Every prescription is a neglect, there is distress of ten days for every prescription, for every territorial meeting, for the kinsman of a hostage in an interterritorial matter, for levying what indemnifies him; distress from a sick man if he is on the hides, distress from a sick imbecile until the mother's and the father's *tribes* decide which of the two parties shall give a pledge.

Every prescription is a neglect, i.e. title, i.e. it is perfect neglect for one to have his 'seds' out from him during the period of prescription, i.e. for crimes of old standing, and for old expired contracts.—S.D. Distress of ten days, i.e. for every thing that is out from a person during the period of prescription, whatever kind of 'sed' it is even though a 'sed' of one day's stay in itself; to avenge his illegality upon the person who detained it outside during the period of prescription, so that there is a stay of ten days upon it, i.e. ten days respecting the territory *outside*, and there is further time allowed him afterwards in the territory within, besides the stay of ten days. For every territorial meeting, i.e. it is extended to ten days, or it may be an immediate distress, i.e. there is a stay of ten days in the case of the territory for all 'seds' without regard of place or kinsman, i.e. to every person when it is outside a cantred, i.e. every meeting which is required beyond the territory; but there is an exception in the case of the poet. For the kinsman of the hostage in an interterritorial matter, i.e. the hostage of whom the liability of a kinsman is demanded under an interterritorial regulation, for they have no exemption until they go for ten days into another territory. It is said in the interterritorial law, the hostages of the plaintiff bring the hostages of the defendant with them out over the boundary by way of distress for the space of ten days, and this is the ten days of the hostage in the case, or that is mentioned in the case, i.e. the sentence of the interterritorial law, for it is respecting a territory, i.e. for the space of ten days he remains in the house of the plaintiff, For levying what indemnifies him, i.e. for levying the thing which indemnifies him from the suitor outside the territory; and it is

Ածիցաբաւլ բիր շեքրաչատ աճոշէ; ածիցաբաւլ բիր
 Եայրարմո շեն այրիք բեհեման տօւիշ, բոնկլեն ուռլլ ձեն-
 բիր; ածիցաբաւլ բիր մարմուտ; ածիցաբաւլ բիր բոր ա շուտ
 բույ; ածիցաբաւլ բիր բոր ա նարգար բիր Կայրէ; ածիցա-
 բաւլ բիր երբ են բիր հաստէ; ածիցաբաւլ բիր Կոնքրենն
 բլետ բլատա; ածիցաբաւլ բիր ա իւսթը սոփաթա; ածիցա-
 բաւլ բիր բուշ; ածիցաբաւլ բիր իմ ա շուտ ցօր; ածիցաբաւլ
 բիր մարմեր մարմենդ, թո իմ երբ սրաթաշտ թո Կաշ; ա
 Կումաթ ա աշտ; ածիցաբաւլ երբսղաւթ ար իմ ա Կարգար-

from the suitor outside the territory it is taken, or for levying the full 'eric'-fine to which he is entitled for it; *the pledges* go to the house of the hostage of the defendant. Distress from a sick man if he is on the hides, i.e. a distress which is taken from a poor sick man who is lying on the hides, i.e. he consented to receive notice and be fasted upon during a period of exemption, and he did not plead it (*the exemption*) until distress was taken.

He submitted to the suit though being within the period of exemption, and the exemption is longer than ten days, and ten days are longer than the lawful stay of the 'seds,' and there is addition from the exemption period to the natural stay of the 'seds,' until it amounts to ten days, and there is a stay of ten days upon it.

Distress from a sick imbecile until the mother's and father's tribes decide, i.e. a distress that is taken respecting the liability of the lunatic until it is settled between the tribe of the mother and the tribe of the father, which of them shall give a pledge for him.

And the reason that distress is taken from the tribes of the father and of the mother together for the liability of a son, is because the liability is on account of fosterage; or it is understood that the person to whom it is due may claim it of both: and the kinsman *being sued*, extends it to three days, suing from several to five days, and denial of its being due to ten days.

Which of the two parties shall give a pledge, i.e. *to know* which of the two tribes are under the liability; or indeed it may be that he is not with either of them, but *wanders* from place to place.

Distress from a man *observing the forty nights*; distress from a man upon a journey without knowing of the plaintiff's suit, the oath of one man shall quickly relieve him; distress from a man by whom a calumnious story has been circulated; distress from a man who has lost the combat; distress from a man upon whom the test of the caldron is enjoined; distress from a man whose wife is in labour; distress from a man who collects the food tribute of a chief; distress from a man at the time of offering; distress from a ploughman; distress from a man who has lost his corn-field; distress from a man who breaks *the rule respecting* the mill, who does not give his turn to every person; the same respecting a kiln; distress from a Brewery for the number of his party.

- DISTRESS.** **O'D. 88.** **O'D. 88.** **O'D. 88.**
- Աժհգաճա՛ւլ բըր ԵԺԻՐԱՇԱՇ աՅՈՇԷ, .i. աժհգաճա՛ւլ ցաբըր ծոն բըր
 ԵՅԻՇ ԾՈ ԿԱՄ ՆԱ ԴԵՐԱԻՐ [ԻՆԱՆՈ] յԵ յԵ ԵԺԻՐԱՇԱՇ ԱՅՈՇԻ ԻՆ ԿՈՐՑԱՐ; ԱՐԱՅՈ
 ԵՍՐ ԵՐՈՐԿԱՅ ՈՍ ԱՐԱԵՄ Ի ԵՐԻԲԱՅՈ, ԵՍՐ ՈՐԻ ԱՐԻԲԵՐԵՆԱՅՑ ԿՐԻ ԶԱԲԱՅ
 ԱՇԻԶԱԲԱՆ; ԱՆԱՅ ԾԵՄԱՐՈՅ ԲԱՐԻՐԻ [ԵՍՐ ՈՒՇԻՄ Ն-ԱՆԵ ԾԵ], ԵՍՐ ՆԵՄ-
 ՆԵՐԱՄ ՈՍ ՈՒԷՇԻ [ԱՆՈ], ԱՐԻ ԾԱՄԱՅ ՆԵՐԱՄ ՆՈՇԱ ԲԱ ԵՐԻԲԱՅ ԻՆ ԿՈՐՑԱՐ
 [Ի ԼԵՇ] ԲԱՐ, .i. ԱԼԻՇՐԵ, ԵՍՐ ՈՒ ԾՈ ԶՐԵՐ, ԱՇՇ ԲՐԻ յԵ ՄԻԵՇ ԾՈ ՔԵՆՈՒՄ ՆԱՄԱ,
 .i. ՈՍ [ԴԵՇԱՅ ԲՐԵՇ; ՆԵՇ ՈՒԱՄԲՐՈ] ԼՈՅ ԵՆԵՇ ԻՆԱ ՈՒԱՐ, ՆԱՇ ԲՈՐ ՄԻԶԱԲԱՆ
 ԻՆ ԿԻՆԱՐ ՄԻՆ ԾՈ ԸՍԱՅ; .i. ՈՍ ՆԵՇ ՈՒԱՄ ԼՈՅ ԵՆԵՇ ԻՆ ՈՒՇԻՄ ՆԱ ԿԱՅԻՇ ՈՒ-
 ՇԵՆԱՅԻ; ԱՐԻ ԴԵՇ ԱՆԵ ՈՍ ԶԱԲԱՅ ԱՆՈ, ԵՍՐ ԻՐԴԵՅ ՈՒՄԶԻՐ ՆԱ ԲԻՇԻՐ ԱՐ ՄԱ
 ՇԵ ՈՍ ԶԱԲԵԱ ԱՇԻԶԱԲԱՆ, ԿՈ ԴԱԵՐԱՆՈՆ ԱՐ ՔՈՅԵԼԵԱՅ, ԵՍՐ ԱՐ ՈՒՇԻՄ ԲՐԻ յԵ
 ՆԱ ԿԱՅԻՇ ՈՒՇԵՆԱՐՈ. ԱՇԻԶԱԲԱՆ ԲԻՐ ԵԱՐԻՐԻՍ, .i. ՈՒ ԻՇԻ Ա ԱՇԻԶԱԲԱՆ
 ԿՐԻՐԱ ՈՍ ԵՐԻՐՈ, ՈՒՅ ԻՐ ԱՐԱՅ ԿՈՒՇԵՆՈՆ ԾՈ ԴԱԵԱՅ ԲՈՐ ԲՐԱՇԻՐԱ ՄԱՄՈՆ
 ՈՒ ԴԵՆ, .i. ԱՇԻԶԱՆ ԶԱԲԱՐ ԾՈՆ ԲԻՐ ԵՅԻՇ ԲՈՐ ԵՐԱՐ ԿԻՆ ԲԻՐ ԲԻՐ ԱՅԻ ՆԱ
 ԲԵՇԽԵՄԱՆ ԾՈ ԵԱՐՇԵՇ [ՈՒԱ ԸՅՑ] ԾԱՐ ԵՐԻ; ՄԻԼԵՑԱՆ ՈՄ ԵՐԻ ԿՈ ԵՐԵՐԻ,
 ԵՍՐ ԴԵՆԱ ԿՈ ԿԱՅԻՇ, ԵՍՐ ԱՆԻՐ ԱՐ ՄԱ ԲԱՅ Ե ՈՍ ԶԱԲԵԱ ՈՄԵՐԻ ԿՈ ԾԵ-
 ՄԱՅՈ. ԵՆ ԱՐԻՐ ԲԵՇԽԵՄԱՆ, .i. ՆԱ ԲԻՇԻՐ ԱՇԻԶԱԲԱՆ ԾՈ ԶԱԲԱՆ. ԾՈՒՇ
 ՔՈՆԶԵՆ ՈՒԼԼ ԵՆԲԻՐ, .i. ՈՒՇԻՇՈՅ ԵՍԱՅ ԱՐ ՔՈՇԱՅՈՅ ԾՈ ԲՐԱՇԻՐԻՆ ԻՆ
 ՄԻՆ Ի ՆԱՅՈ ՄԱՅ, ԵՍՐ ԾՈ ԸՍԱՅ ԲՐԱՇԻՐ ՈՒԲ յԵ ՈՒՐԿԱՅ ՈՒՇԵՐԻ ԱՄԱՅ,
 ԵՍՐ ԾՈ ԶԱԲԱՅ ԱՇԻԶԱԲԱՆ ՇԵ ԾԱՐ Ա ԵՐԻ, .i. ԻՐ ՈՒՇԻՇ, ՈՍ ԻՐ ԼԱՅՈՆ ՈՆ
 ԶԵՆԱՆՈ ԼԱՅԻ ԵՆ ԲԻՐ ԻՐ ԻՆ ԿԻՆԱՐ ՄԻՆ; ԵՆ ՔԵՐ ԵԼԵ ՈՒԱ ՔՈՐԶԵԼԼ ԼԱՐ ՆԱՇ
 ԲՈՐ ՄԻԶԱԲԱՆ ԻՆ ԿԻՆԱՐ ՄԻՆ ԾՈ ԸՍԱՐՈ.

Իմբլեօցա՛ն ԿՈՒՇԻՆՈ ծՈՆ ԲԻՆԵ ԻՐ Ա ԿԻՆ ԱԿԱՐԵԱՐ ՕՐԻԱ ԱՆՈ, ԵՍՐ
 Օ ՈՍ ԵՐԱ ԻՆ ԵԻ ՈՒԼԻՑՈՅ ԴԵ ՈՒՇԻՇՈՅ ՕՐԻԱ ԻՆԱ ՄԱՅ, ԴԼԱՆ ԾՈ ԿԻ ԵԵ
 ՈՒԲ ՈՒԱ ՆԶԱԲԱՐ ԱՇԻԶԱԲԱՆ ԱՐ ԱՇԻԼԵ; ԵՍՐ ԴԵՇ ԱՆԵ ԱԿԱՆ ԿԻՆԵՇ
 ԴԵ, ԵՍՐ ԱՆԱՅ ՆԱՆԵ ՈՍ ԲԱՅՈ ԱՅԿԻ ԱՐԻ ԵՍՐ ՈՒՇԻՄ ԵՐԵՐԻ; ԵՍՐ ԻՐ
 ԱՄԼԱՅՈՅ ՈՍ ԲԱՅՈ ՄԱՆԵ ԵՐԻՇ ԻՄԵԼԵՑԱՆ ՕԿԱ ԲՐԵՐԻՇ ԿՈ ԵՐԵՐԻ, ԵՍՐ
 Օ ԵԱ, ԱՆԱՅ ԵՐԵՐԻ ԱՐԻ ԵՍՐ ՈՒՇԻՄ ՆԱՆԵ: ԵՍՐ ԻՐ ԱՄԼԱՅՈՅ ԲԻՆ ՈՍ
 ԲԱՅՈ ՄԱՆԵԲ ԱՐԱ ԲՈՐ ՔՈՇԱՅՈՅ 'ԿԱ ԲՐԵՐԻՇ ԿՈ ԿԱՅԻՇԵ; ԵՍՐ Օ ԵԱ,
 ԱՆԱՅ ԿԱՅԻՇ ԱՐԻ ԵՍՐ ՈՒՇԻՄ ՆԱՆԵ. ԵՍՐ ԻՐ ԱՄԼԱՅՈՅ ԲԻՆ ՈՍ ԲԱՅՈ
 ՄԱՆԵ ԵՐԻ ԱՆԻՐ ԱՇԻԶԱԲԱՆ ԱԿԱ ԲՐԵՐԻՇ ԿՈ ԾԵՇՄԱՅՈ; ԵՍՐ Օ ԵԱ
 ԱՆԱՅ ԾԵՄԱՅՈՅ ԱՐԻ, ԵՍՐ ՈՒՇԻՄ ՆԱՆԵ. ԵՍՐ ԻՐ ԱՄԼԱՅՈՅ ՔՈՐԵՐ
 Ե: ԵՍՐ ՆԵՇ ԾԱՄԱ ԼՈՅ ԵՆԵՇ ՆԱ ԿԱՅ ՔԵՐԻՇ ՆԱ ՔԱՇԱՅՈ Ի ԼՈՅԱՅ ԱՐ
 ԿԱՇ ԼԱՅԻ ԾՈ ՆԱ ԿԱՅ ԼԱՅԵ ՈՒՇԵՆԱՅԱ ԴԱՅՈ, ԵՍՐ ՔՈՅԵԼԼԵԱՅ ԵՍՐ
 ԵՐԵՐԻ ԵՆ ԼԱՅԻ, ՆԱ ԲԻՇԻՐ ԱՇԻԶԱԲԱՆ ԾՈ ԶԱԲԱՆ; ԵՍՐ ԻՐ ԱՄԼԱՅՈՅ
 ԴԱՐԵՐ յԵ յԵ ՆԱ ԿԱՅ ԼԱՅԵ ՈՒՇԵՆԱՇ; ԵՍՐ ԵՐԱՐ ՆԱՇ ԴԱՐԱՆՈ

Distress from a man *observing the forty nights*, i.e. distress which is taken from a man who goes over to the church for the period of the forty nights of the Lent; he had consented to notice and fasting during the exemption, and he did not plead it until distress was taken; there is a stay of ten days upon it, and a delay in pound of eleven days, and it was not an article of necessity that was due in this case, for if it were an article of necessity the Lent would not be a period of exemption with respect to it, i.e. *it is a pilgrimage*, but not a perpetual one, but for a short time of penance only, i.e. judgment follows; one who has honor-price *equal to the debt swears* after him that it was not to avoid that liability he went *on the pilgrimage*; i.e. or a man who has honor-price *comes to swear* within the last five days of the period of the delay in pound; for it was a 'sed' of one day's stay that had been taken in this case, and what he swears is that he does not know whether it is from him the distress should have been taken, so that it frees him from *expense of feeding*, and from the delay in pound of the last five days. Distress from a man upon a journey, i.e. he cannot be distrained wherever he goes to, for it was a general notice that was served on the tribes-men respecting that thing, i.e. a distress is taken from the man who goes on a journey without his having true knowledge that the plaintiff came to his house after him; a kinsman *being sued* extends it to three days, denial to five days, and ignorance of whether it is from him it should have been taken, extends it to ten days. Without knowing of the plaintiff's suit, i.e. that he knew not that distress was to have been taken. The oath of one man shall quickly relieve him, i.e. a law suit was brought against a number of tribes-men together, and one of the tribes-men went out on necessary business, and distress was taken from him in his absence, i.e. it is soon or quickly the oath of one man prevails in that liability; another man bears testimony with him that it was not to evade that liability he went *upon the journey*.

It is a common kinsman of the family whose liability is demanded of them in this case, and when the person for whom it is lawful brings his suit against them *all* together, he is safe in distraining any one of them afterwards; and this is a 'sed' of one day with the debtor, and he shall have a stay of one day upon it, and a delay in pound of three days; and this is the way it shall be unless there is a kinsman *sued*, which extends it to three days, and when there is, there is a stay of three days upon it, and a delay in pound of one day: and so it shall be unless there is suing from many to bring it to five days; and when there is, there is a stay of five days upon it, and a delay in pound of one day. And so it shall be unless doubt of distress exists to bring it to ten days; and when it does exist, there shall be a stay of ten days upon it, and a delay in pound of one day. And this is the way in which it is freed: one whose honor-price is *equal to the five 'seds'* that he should forfeit on any day of the five last days, and to the *expense of feeding and tending* of one day, *swears after him* that he did not know that a distress was to have been taken; and it is thus he frees him during the period of the five last days; and he

DISTRICA. ní do bfuoin do cuair amach anó rin e, ocuf da faerair ní do bfuoin do faerair ní do muinirir daí a eirí. Ní bí fogelair ná bleit forra ná deithbiririb moirib fíl anó fíu ná n-anra gu uírim, ocuf bío for ná beairib, amair aca aithgabair fíu fíuic; ocuf arberair “dán anad caé aithgabála, maro culla, ní bío fogellair fíu fíu ná n-aine, ocuf erirre, ocuf cuicé, ocuf deámaro, aét a fíu o fíu amach go uírim, ír anó bío fogellair ocuf bleit;” maine be deithbir ní bío fogellair ná bleit.

Aithgabair fíu mífíu, .i. turbaro do airer ber oc ic eirir in berir forra.

O'D. 89. Apad ocuf erirair ná urair i turbaro [ocuf ní airberairir a turbaro no eir gabar a aithgabair ina fíuairir. Anad dechmaro fíuairre, ocuf uírim nuíne dec]. No ber for a litar go, no uia turbar tair do éir; ná ba turbaro do co ná gleit in mífíu, maine gabar apad i turbaro.

Aithgabair fíu for a eirir ní, .i. apad ocuf erirair ná urair i turbaro; ocuf i fíuair erir do cuir do deam in eiririr an, .i. do nála do eirir in eiririr. Aithgabair fíu for a narair fíu eirir, .i. uir do cuirir fíu, ocuf ná ba turbaro co eiririr on cuirir muna gabar apad i turbaro, .i. i fíuair eririr eiririr an; damar a eririr nóa bío turbaro in fíu fíu air. Aithgabair fíu bír ber fíu huirer, .i. in uir gabala ná aithgabala eiririr in turbaro an; ocuf ír i a turbaro eirir, ocuf ír ar rin gabair in turbaro eirir; n-uair gabala ná aithgabala conar eir ír anar uí ná ba turbaro, .i. ná ba turbaro deámaro no mífíu muna gabar apad i turbaro. Aithgabair fíu congerrir fíu fíu, .i. fíuair eirir; ocuf da eirir a bío da fíu fíu, no eirir a bío do fíu eiririr, .i. apad ná gabar i turbaro, ocuf ná ba mífíu ocuf deámar ina deámar muna gabar apad. Aithgabair fíu a n-uair uirir, .i. lán bíoair deámar do bíoair eiririr eiririr an rin, ocuf fíuair in bíoair in deámar fíu, .i. no

¹ *Liachtseoir* usually means lecturer. In some cases, however, the *Liachtseoir* seems to have exercised judicial functions among the clergy—*vide* C. 690.

went out on this occasion on a journey which does not give him any ~~Distress~~ exemption, and should it give himself any exemption, it would exempt his people after him similarly. There shall be no *expense of feeding* and tending upon the great necessities which exist from the period of the stay to the delay in pound, but there shall be upon the small ones, such as distress from a ploughman; and it is said "during the stay "of every distress, if an immediate one, there shall be no feeding "charged for it for the period of one day, and three days, and five "days, and ten days, but from that out to *the end of* the delay in "pound, *expense of feeding* and tending shall be charged;" unless there be necessity there shall be no *expense of feeding* and tending.

Distress from a man by whom a calumnious story has been circulated, i.e. the exemption occurred while he is paying the 'eric'-fine of the false evidence.

He suffered notice *to be served* and fasting *to be performed* during *the period of* exemption, and did not plead the exemption until distress had been taken from him in his presence. *There shall be* a stay of ten days upon it, and a delay in pound of eleven days. Or he is a man who is accused of falsehood, or of whom a story is reported from afar; he shall have exemption until the calumnious story is decided upon, unless notice has been served during the exemption.

Distress from a man who has lost the combat, i.e. he had suffered himself to be served with notice and fasted upon during a period of exemption; and it was into an extern territory he went to fight the combat, i.e. it happened to him to come into the combat. Distress from a man upon whom the test of the caldron is enjoined, i.e. to go to a testing caldron, and he shall have exemption until he returns from the caldron unless notice had been given during the exemption, i.e. he goes into an extern territory in this case; if it be in the territory there shall be no exemption for him during that time. Distress from a man whose wife is in labour, i.e. at the time of taking the distress the exemption occurred in this case; and this is a proper exemption, and from it is derived the exemption which arrived at the time of taking the distress, and its stay is the period of the exemption, i.e. it would be an exemption of ten days or a month unless notice was received during the exemption. Distress from a man who collects the food-tribute of a chief, i.e. this is a protection; and two-thirds of the food-tribute is due to his own chief, or one-third to an extern chief, i.e. a notice was received within *the period of* the exemption, and it would be a month before it and ten days after it if notice had not been received. Distress from a man at the time of offering, i.e. it is full food-offering which was given to the 'liachtroir' of an extern church in this case, and the protection given by the 'liachtroir' is during these ten days, i.e. he shall have exemption until the person to whom

DISTRESS. — no 'ba turbaró do co no cante a lan fairne in ci oia tapoas in uorairne, ma tuc lan biatharó no loḡ lan biatharó do, .i. fairne na heclairi fairi iarram.

Ánato dečmaroḡ in ro uili ar deichberur, .i. ní bío i nólizid̃ firi nech, ní bí neč i nólizid̃ firi.

Áthgabail firi fuis, .i. áthgabail gabur don firi i a roc no mebaró, .i. i in eirrach, faer ar fectmaró, faer buana fectmaró; tneiri in .i. firi, cona deic laite, ocuf arad no uraem a turbaró. Áthgabail firi ma tuic ḡort, .i. i in fogmuri, ocuf fen cin, uair damaró na cin no ba fectmaró; ocuf arad no uraem i turbaró. Áthgabail firi inuioer muileon, .i. arad no gab i turbaró; ocuf nobair firi mair man gabaró arad, .i. noca tucurur uair neich do neoch fect a caili uib, ocuf do tucaró no ba eirinnraic he, ocuf nočá biaró turbaró do.

Cio fodeira co fuil turbaró don eirinnraic i in inaró aili, ocuf co na fuil ann ro? I f e in fač, nočá n-im in fet fa fein i eirinnraic in uaine tall ioir, ocuf coir cia no beč turbaró do, ocuf im in muilino fein do ruḡni in uaine funo eirinnraic, ocuf coir cin cu beic turbaró do.

Á chumat a aith, .i. fic et hoc. Áthgabail bnuḡaró ar lin a tarair, .i. fceit ann in firi, ocuf gaibter cio airrim ara oas ní bí cin tneir firi. No dono i f'aitach fona gaibter in áthgabail i fuiois, ar ní bfuim cen tneir firi, .i. ar eirceur firi don bnuḡaró; arad dečmaroḡ ar cach n-áthgabail gabur de [cio nefam no nemneam].

O'D. 90.

Comloga o tuaró do bnuḡaró, cio im a fet uine, cin ní be fairne fairi, ocuf comloga uarum. Cia beč fuiri fairi do gner, ní imdeitri gabala áthgabala de; no cumaró e faeram in airneč tuiri in dečmaró; ocuf facabar faeram im fiačá ar in m-bnuḡaró, cin co pagabar im biaró.

Áthgabail firi leth cuimó cia ro uila la airnecht; áthgabail dečmaroḡ im cpucharó felba, im fuigell, im uirinnó uar cač, im roḡaric tunne [im fet fodeiric] im

¹ *Aíre-tuist*.—He was the chief who commanded the army of the territory.

the offering has been made has exercised his full power of giving freedom, if full food-offering or the price of the full food-offering has been given him, i.e. the freedom of the church is upon him afterwards. DISTRESS.

All these have a stay of ten days for necessity, i.e. they are indebted to no one, and no one is indebted to them.

Distress from a ploughman, i.e. a distress which is taken from a man for the ploughshare which was broken, i.e. in the spring, i.e. exemption of ploughing for seven days, as the exemption for reaping for seven days; and the three days added to the seven make ten days, and he had permitted notice to be served during exemption. Distress from a man who has lost his corn-field, i.e. in the autumn, and it is an old debt, for if it were a recent debt, it would be seven days; and he submitted to notice during a period of exemption. Distress from a man who breaks *the rule respecting* the mill, i.e. he received notice during the exemption; and there would be three months if notice had not been received, i.e. he has not given one man's turn to another in favour of either of them, for if he had done so he would be an unworthy person, and would not get *the benefit* of the exemption.

What is the reason that exemption is allowed to the unworthy person elsewhere, and that it is not here? The reason is, it was not with respect to the very thing in question the man in the former case was unworthy, and it is right that he should have *the benefit* of the exemption, but it is with respect to the mill itself that the man here would be guilty of an unworthy act, and it is right that he should not have *the benefit* of the exemption.

The same respecting a kiln, i.e. in the same manner. Distress from a Brewy for the number of his party, i.e. this was a 'sed' of one day, and it was taken from him even though he was not without immunity. Or else it was from his steward-bailiff the distress was taken in this case, for the *steward-bailiff* is not without immunity, i.e. for this is a case of exception to the Brewy; there is a stay of ten days upon every distress that is taken from him, whether in the case of an article of necessity or one not of necessity.

Compensation is *made* to the Brewy by the territory, even for his 'sed' of one day, though he have not immunity, and he gives compensation. If he always has immunity, the taking of distress from him is not allowed; or the ten days are the protection given by the Aire-tuisi;¹ and protection is obtained as regards debts in the case of the Brewy, though it is not obtained as regards food.

Distress from a man of half sense until the court decides who is to pay; distress of ten days for the partition of lands, for a relic, for the mountain land high above all, for things of *value* seen on the sea, for

DISTRESS. Driabu nuire, im comorḡuin cnama, im aipe ffu ḡruach, im folach rianm do thaircelad, im cranḡ ngabala bīr i nḡichriub, im cept cach fenneḡa, im orba mīc nīach [do comruinḡ], ar īr foglaid fēlba cach mīcorač. Nī tualainḡ rōda fēlba ranna nech no do ren nard etairce.

Althgabail fīr lēth cuinḡ cīa rō dīla lā aīreche, .i. m fēp lēth cuinḡ no lēth cēllī, .i. imbleogain nombēir co tḡeiri, acra fōr focharo co cuicti, fēna co dēctmarō, .i. bērti imbleogain fōr tḡeiri; bērti fōr cuicti, co fērtar in cōrnach, no fēp lēth cuinn [no] lēctinarō. Dērti fōr dēctmarō co rōirce aīrēct do timurcain, .i. co fērtar iatam cīa dīb fōr ambia a cīn, icīr mairi ocuf aīrē, no dēoraid bīr fōr a lēparō. Althgabail dēchmarō im cīrīchad fēlba, cīr dīdard no ḡlīab, .i. im rōinḡ fēranḡ na rīne, .i. nemneram nōr bēir co tḡeiri, acra fōr focharo co cuicti, fēna co dēctmarō, .i. manab fīr har no icī fēoir, īr ar tḡeiri; dīa mbe imfēna etairu, īr fōr cuicti; mard in alamuḡ, īr fōr dēchmarō. Im fūigēll, .i. cumal cē aca mbe. Im dīrīnḡ uaf cāc, .i. i n-inḡur cēna; nemneram [nōr bēir] co tḡeiri, acra fōr focharō co

O'D. 2854. cuicti, fēna co dēctmarō. Im rōdairc tūnnē, [i. rō dērc do cēin, .i. mard cīu nech do cēin fōr tūinn, īr lāir nī dē, .i. uingē ocuf ērēra rīona, no rīad no nēctar dē. Sēt rōdērc], .i. na dēlci ocuf na cōrḡēara fīr bīruinnī naenatḡ ar uin; manap fīr aenach, īr ar tḡeiri; ocuf na rōlḡi fīr bīruinnī n-aenatḡ ar tḡeiri, manap fīr bīruinnī n-aenatḡ, īr ar cuicti, na cīnḡe ar dēctmarō. Im dīu dīu n-uīrē, .i. na dēl mba no in rīchīr bō i n-ḡat eiri, .i. in enēclann uīl arō ar tḡeiri, ocuf nemdēt na rārobri, no acra fōr fōdard, co cuicti, fēna co dēctmarō, .i. in nī atā i n-aḡbul tēiri na hūirē, .i. rīmaēt, ocuf a bē ar tḡeiri, ocuf acra ar fōcārō, ar cuicti, fēna ar dēchmarō, .i. in fēt fōrāici uingē, no in fēt fē fērēpall, no in fēt rōdairc; ocuf nemneram bēirīr co tḡeiri, acra fōr focharō, ḡlī. Im comorḡuin cnama [i. cille cīn atēorhāirce in .r.] .i. ac tabairc a fīnera eiriḡ do upēarib, .i. aīhail atā comēenn fōrḡochēorach, .i. in cīdām imā rōentari in comrāc, .i. in rīmaēt ocuf in enēclann ar tḡeiri, ocuf aḡrā fōr focharō co cuicti, fēna co dēctmarō.

O'D. 92. [Māo ērpuḡ cīn uḡuche fōrlūigēter on ecluīr, ocuf dāmūro dīḡurō, īr lān rīmaēt ocuf lān enēclunn ino. Mūna dāmūro

valuable articles, for digging a church-yard, for breaking bones, for damming a stream, for robbing the hunter's tent, for the appropriated tree which is in the forest, for the right of each warrior, for dividing the lands of a sister's son, for he is a plunderer of the land who makes a bad contract *respecting it*. One who has sold land cannot unbind it or set it aside.

Distress from a man of half sense until the court *decides* who is to pay, i.e. the man of half reason or half sense, i.e. a kinsman *being sued* extends it to three days, suing from several to five days, denial to ten days, i.e. the kinsman extends it to three days; it is extended to five days, till it is ascertained whether he be a sensible adult, or a man of half sense or half liability. It is extended to ten days, that there may be time to assemble the court, i.e. that it may be ascertained afterwards upon which party his liability is to be, between fathers and mothers, or the stranger who lodges in the house." Distress of ten days *Ir.: Who for the partition of lands, i.e. waste land or mountain land, i.e. for dividing the land of the tribe, i.e. its not being an article of necessity brings it to three days, suing from many to five days, denial to ten days, i.e. unless it be for ploughing or grazing, its stay is three days; if there be denial between them, it is five days; if he be outside the territory, it is ten days. For a relic, i.e. a 'cumbal' from him who has it. For the mountain land high above all, i.e. after the same manner; its not being an article of necessity brings it to three days, suing from several to five days, denial to ten days. For things of value seen on the sea, i.e. which he saw at a distance, i.e. if one sees any thing at a distance on the sea, he is entitled to some of it, i.e. an ounce, and a vessel of wine, or the value of it, or either of them. Valuable articles, i.e. the brooches and the borders at the approach of a fair-day have a stay of one day; if they are not for the fair, the stay is three days; and the rings at the approach of a fair have a stay of three days, if not at the approach of a fair, of five days, the rings have a stay of ten days. For digging a church-yard, i.e. the ten cows or the twelve cows for stealing out of it, i.e. the honor-price which is for it has a stay of three days, not having the wealth of his rank, or suing from several, extends it to five days, denial to ten days, i.e. the thing which is for the great cutting of the church-yard, i.e. the 'smacht'-fine, and its stay is three days, suing from several extends it to five days, denial to ten days, i.e. a 'sed' worth an ounce, or the 'sed' of six 'acrepalls,' or the valuable 'sed,' and its not being an article of necessity extends it to three days, suing from many to five days, &c. For breaking bones, i.e. belonging to a church without asking permission of the several persons interested, i.e. to take their marrow out of them for sorcerers, such as the 'oomcheann for ochtarach,' i.e. or it is the bone about which the combat is fought, i.e. the 'smacht'-fine and the honor-price have a stay of three days, suing from many extends it to five days, denial to ten days.*

If it be the remains of a bishop who did not make a will *respecting his burial* that have been taken away from the church, and that the judg-

DISTRESS. Ծւիցս, Իր Լե՛րմա՛ճտ օսւր Լե՛տ Եմե՛ւլնո ինօ. Իրքօ ղոն մա Իր
manuch Երւար Ինա ղւ՛ճտ.

Մա՛ծ Երբս քօրք ա մծո սօս՛ճտ, Իր յն շնե շ՛ճնա քար Երկ լան
օսւր Լե՛տ, մսնա տօրքի՛տեր ին cumul; յա տօրքի՛տեր ին cumul, Իր Լե՛տ
րմա՛ճտ օսւր Լե՛տ Եմե՛ւլնո Ինա ղւսօս՛ճ, յա ղոսմսո Ծւիցս ին
Եւլիւր ա՛ս մծո; մսնա ղոսմսո Ծւիցս Իր լան.

Մա՛ծ nach Եւ՛ճ Երւար Ինա ղւս՛ճտ, Իար տօրքիւր ղա cumul Իր
Լե՛տ Եմե՛ւլնո օսւր Լե՛րմա՛ճտ, յա ղոսմսո Ծւիցս ան Եւլիւր ա՛ս
մծո; մսնա ղոսմսո Ծւիցս, շ՛ճրւսմե րմա՛ճտ օսւր շ՛ճրւսմե
Եմե՛ւլնո ղե, օսւր Իր Ե րմա՛ճտ ատ Երկ ղոնո ին րմա՛ճտ ատ Երկ շոն.

Իր անօ ա ր-ա տւիւրն Երկ սծ Լե՛ր ին շոն ղօ րա՛ւսծ հսծս՛ճտ.
Իր անօ Իր Ի ա տւիւրն Երկ ղարծս՛ծ Լե՛ր ին շոն ղար րա՛ւսծ սօս՛ճտ.
Իրքօ Իր սօս՛ճտ անօ ա րա՛ւսծ ղօ ա՛ս ա րնե ա րա՛ւսլսո՛ծ շո Եւ ինսօ
ա շ՛ճմս Է. Իր Է Իր շոն սօս՛ճտ անօ շոն ա րա՛ւսծ ղօ ա՛ս ա րնե ա
րա՛ւսլսո՛ծ շո՛ծ Եւ ինսօ ա շ՛ճմս Է. Իր ին Եւլիւր շսո՛ծ ինսօ ա
րա՛ւսլսո՛ծ ղօ անօ ղոն. Մա՛ր ա շսո՛ճտ անսի՛ւ շսո՛ծ ա րա՛ւսլսո՛ծ ղօ,
օսւր Իր անօ ղօ հա՛ծնսլսո՛ծ Է, ա՛ճտ մա՛ծ ղօ րա՛ւսլսո՛ճտ սալի՛ս Է, շո
րա՛ւս ղարսո, շո րա՛ւս շրօրսո՛ծ, շո Իար ղարսո շո Իար շրօրսո՛ծ, օսւր
շոնո՛ւ Լե՛ր ին շո րա՛ւսլսո՛ճտ Երկ, Լան րա՛ճ րա՛ւսլսո՛ծ անօ,
օսւր Լան Եմե՛ւլնո, օսւր ալիւս ին շոնա՛ս, ղօ cumul շար Էր.
Օսւր ալ Է շոնա՛ս ատ Երկ ղոնո ղի Եալտք քօր ղրօ՛ւսլս, ղօ Իր
ղօրսո՛ւ ղօ ղօ ղիւրսո ղօն մսլար օսւր ղօ շալ՛ճ, օսւր ա ղիւր ղօ
Լս՛ճտ ին րա՛ւսլսոն Երկ ա ղա՛ւս Է, Եւ շսո՛ւս cumul շար ա շոնո,
օսւր շոնսլսոն Եալտք Ծւիցս՛ճտ ար ին cumul ղոն.]

Ին ալիւս քիւ ղրսլս, .i. իմ ար շոնո ին ղրօ՛ւս, .i. իմ Եար ար ին իմ
արար ղի ար մօ 'նա ա Էսլ.

Մա ղօ իմալար ին ղոնե ար շոնո ին ղրօ՛ւս ղի Իր մօ ղա ղիւրս՛ծ
ղօ ա՛ճ Լե՛տ ղօն ա՛ւսնո, մա՛րա Լե՛ր իմար ղօ շալ՛ճ Լե՛տ, ղօ շրսոն
ղ'ա՛ն Լե՛տ, մանսլ Լե՛ր ա՛ճտ ա՛ն Լե՛տ, ղօ շրսոն ղա հիմարքսո՛ւս Երկ

ment of law is submitted to, full 'smacht'-fine and full honor-price shall be for it. If law be not submitted to, it is half 'smacht'-fine and half honor-price. This is the case, too, if a monk has been taken away instead. DISTRESS.

If he be a bishop who did make a will *respecting his burial*, it shall be after the same manner as to the full and half *fines*, unless the 'cumhal' has been offered; if the 'cumhal' has been offered, it shall be half 'smacht'-fine and half honor-price for carrying him away, if the church with which he is *buried* submitted to law; if it does not submit to law the full *fines are exacted*.

If it be another person that has been taken instead, after tender of the 'cumhal' it is half honor-price and half 'smacht'-fine, if the church with which he is *buried* submitted to law; if it does not submit to law, it is one-fourth of 'smacht'-fine and one-fourth of honor-price, and the 'smacht'-fine that is due here is the 'smacht'-fine fixed for the crime.

It is understood that it is his *family's* when he left a will. It is understood that it is not his *family's* when he has not left a will. "Will" means that he left it on his tribe to redeem him wherever he may happen to be. "Without will" means that it has not been left by him on his tribe to redeem him wherever he happens to be. In this case a place for a tomb was given him in the church. If it be in a territory outside that a tomb was given to him, and that he was buried therein, if then he was carried off from thence, either before notice, or before fasting, or after notice and after fasting, and that the person who carried him away is certain that he is not his, there shall be full fine for opening the earth, and full honor-price and restitution of the bones, or a 'cumhal' instead of it. Or the bone referred to here is *the bone of* a king drowned in the streams, or of a hermit condemned to the sea and the wind, and the right to whom belonged to the people of the land where he happened to be *cast ashore*, until a 'cumhal' is paid for his redemption, and this 'cumhal' is to be divided after the manner of a lawfully forfeited bark.

For damming a stream, i.e. a dam at the head of the stream, i.e. to add one dam to another more than his share.

If a man has dammed the head of the stream more than one-sixth on each side of the river, if he owns *the lands lying on* both sides of it, or than one-third on one side, if he owns but one side, two-thirds of the excess of the fish *taken* to be given by him to the owners of the

Distans. — uao do lucht na roo aile rir no ruar, cio be conairi oib dech in tairc. Amail rmaét rin, ocuf a bit ar tpeiri, ocuf nembich na rairbi co cuicte, ocuf rana co dechmarb.

Im polach fianh, .i. both polachta, .i. im cach pec, .i. biao na fsoic, do bepari ar an uarbot; uair ir amail pec tair cych, .i. enecclann do cach feinir do na tpi feinirib, a tpar ar tpeiri, .i. ní bit i noliuio rpi nech, ní bi nech a noliuio rpiu. Im crann ngabaia bir i noliuio, .i. in crann cpoita, ar dechmarb, fe cet cepta ar cuicte, cet uplam ar tpeiri, lam uplam ar aine. Im cepte cach feinir, .i. cach pec olegar don feinir, uair ir amail pec tair cych, .i. in tairc ecca.

O'D. 93. [Cio fo deira fechtmarb einneclunne don feinir ir in crann fulacht fianacta, ocuf a beé ina fogluige?

Ir e in rat, foglu oir do ni, ocuf noch a millé a enecclann in uaine fogla oir do venum, ocuf munab oir etir iat, noch a mbia ní etir an.

Im orba mic niaeth [do comruir] .i. mac fethar, .i. in gormac; .i. ní n-aimir ar. Nemneram beirir co tpeiri, acra for rocharo co cithi, rana co dechmarb, .i. fechtmarb tpeir oib, .i. in a tabairt do, no arope rpi ní rana.

Cumal fenorba, cio fine marb nof rana, ocuf ciara nefam toirce ropa anao n-aine, uair ir nach eile not ren, ir ar tpeiri. Cio fine marb nof rana, ocuf munap nefam toirce, ir ar tpeiri. Uair ir naé eile, ocuf naé nefam toirce, ir ar cuicte; uair ata for rana oc in fine oca n-aoibruith, ár ma la fine marb ior, ir ar dechmarb.

Ar ir foglao feibao cach micorab, .i. ar ir foglao do'n fer-ano inri cuir opechuir de.

Ni tuailaing noia feibao, .i. ní coimgech comraileb in feranno, .i. no gata no no rana. Nech no do ren, .i. neé neacur amach. Na o etairce, .i. na taircenn amach, .i. in mac ingar.

¹ *The appropriated tree.*—In c. 801, the following explanation is added: i.e. if it be clipped, i.e. a tree which is rendered domestic by the Feine, or by the warriors; or it is a doer to them and a place of resort; or it is a tree with goodly fruit, and its right is in the person who has taken possession of it.

other weirs up or down whichever way the fish pass. This is by way of 'smacht'-fine, and it has a stay of three days, and not having the wealth of his rank extends it to five days, and denial to ten days. DISTRESS.

For *robbing* the hunter's tent, i.e. a cooking-tent, i.e. for every 'sed' (i.e. the 'seds' are food) that is taken out of the hunting-tent; for it is like the case of a man outside the territory, i.e. there is honor-price due to each warrior of the three *grades* of warriors, and it has a stay of three days, i.e. they are not indebted to any one, no one is indebted to them. For the appropriated tree¹ which is in the forest, i.e. the crossed tree, its stay is ten days, that of its first shaping five days, that of its first preparation three days, that of its full preparation one day. For the right of each warrior, i.e. every 'sed' that is due to the warrior, for he is as a man outside the territory, i.e. the *Aire-echta*.²

What is the reason that the seventh of honor-price is due to the hunter for the appropriated tree, he being a plunderer?

The reason is, he commits lawful plundering, and it does not deprive a man of his honor-price to commit lawful depredations; but if they are not at all lawful, nothing is due for it.

For dividing the lands of a sister's son, i.e. the sister's son, i.e. the adopted son, i.e. not in time of ploughing. Not being a necessity extends it to three days, suing from many to five days, denial to ten days, i.e. the seventh of the land of inheritance, i.e. about giving it to him, or whatever thing he sells.

As to the 'cumhal senorba',³ if it be the tribe of the mother that has sold it, and that it is a necessary of life, the stay will be of one day, when it is another person that sold it, it will be of three days. If it be the mother's tribe that has sold it, and that it is not a necessary of life, its stay is three days. When it is another person *that sold it*, and that it is not a necessary of life, it has a stay of five days; when it is being denied by the tribe who are sued for it, if it be by the tribe of the mother at all, it has a stay of ten days.

For he is a plunderer of the land who makes a bad contract *respecting it*, i.e. for he is a plunderer of the land who has made a bad bargain about it.

He cannot unbind the land, i.e. he is incapable of unbinding the land, i.e. it was taken, or it was divided. A person who sold it, i.e. who sells it out. Or set it aside, i.e. he cannot set it aside outside, i.e. the 'mac ingor.'

¹ *Aire-echta*.—He was the champion of the territory.

² *Cumhal senorba*.—This was a portion of land retained by the chief in his own possession to provide for indigent members of the clan.

DISTANCE. 1r corpe conamar athgabail huine, ocur aile, ocur tpeiri, ocur cuicthe, ocur dechmaide la Peni a comairleib eclairi, a nnoiriub tuat, a rirrechtaib rileo, a comcetpairoib flatha, a comairle breitheman, acht ni ima torpmaiz cubur ocur aicne a rirbirethaib iar cubur.

1r corpe conamar, .i. 1r co pe no cainaimrigeo, no no cotaimrigeo anao n-uine for in athgabail ar ut. Ocur aile, .i. ar ut. Ocur tpeiri, .i. ar ut. Ocur cuicthe, .i. ar ut uil ro anuar. A comairleib eclairi, .i. a comairleib loeta na heclairi, Patraic ocur Deneoin ocur Cairnech. A nnoiriub tuat, .i. a huroarpuar loetana tuaiti, Laegairi ocur Corc ocur Dairi, .i. per n-Ereann. A rirrechtaib rileo, .i. Ror ocur Dubtach ocur Ferdur. A comcetpairoib flatha, .i. Laegairi ocur Corc ocur Dairi, .i. per n-Ereann o rin amach. A comairle breitheman, .i. per n-Ereann, .i. do neoch do bi ar air, .i. Erc ocur Dubach, .i. penchar. Acht ni ima torpmaiz, .i. aet a ni torpmaiz na curpairoi do rior a cubur. Ocur aicne, .i. na per riren o rin ille. A rirbirethaib iar cubur, .i. do rior na rir bret cuibrech, .i. each ni 1r corpmaiz rir rin, ocur na tuc ar air.

O'D. 94. [Athgabail ar fut ro anuar; ocur 1r amliro gabur in athgabail ar fut: a tabuir a noisim rir liar, no a m-bac n-achur, ocur a tairpmaiz on pechemuin toichea don biobuir ina laim re re n-anta, ocur gell a laim in pecheman toichea tar cento na athgabala per in re rin; ocur muna tuca in biobuir in gell cia muo athgabail ar fut i, do ni athgabail tuila oi.

Ma do beir in biobuir in gell per in athgabail i laim in pecheman toichea, beir in pechem toichea a gell ina laim amach re re n-anta, ocur tabur an gell ler amuz a forbu anta, ocur tabur a gell don biobuir, ocur tabur in athgabail do pechemuin toichea; ocur muna tuca in biobuir in athgabail don pechemuin toichea, 1r arao athgabala ar in gell o rin amach: rogelt ocur blet, ocur lobur do uil ina cento.]

Athgabail ar fut ro anuar, ocur 1r a harau a bert i laim

Hitherto have been enumerated the distresses of DISTRESS. one day, and of two days, and of three days, and of five days, and of ten days, by the Feini by the advice of the church, from the customs of the laity, from the true laws of the poets, from the concurrent opinions of the kings, from the advice of judges, except what conscience and nature added from true judgments according to analogy.

Hitherto have been enumerated, i.e. hitherto have been enumerated or stated, a stay of one day upon a distress with time. And of two days, i.e. with time. And of three days, i.e. with time. And five days, i.e. all these down relate to the stay. By the advice of the church, i.e. by the advice of the men of the church, i.e. Patrick, Benen, and Cairnech. From the customs of the laity, i.e. from the usage of the laity, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin. From the true laws of the poets, i.e. Ros, and Dubhthach, and Fergus. From the concurrent opinions of the kings, i.e. Laeghaire, and Corc, and Dairi, i.e. of the men of Erin besides them. From the advice of judges, i.e. of the men of Erin, i.e. such as were present, i.e. Erc and Dubhthach, i.e. historians. Except what *conscience* added, i.e. except what the Christians added according to their conscience. And nature, i.e. of the just men besides. From true judgments according to analogy, i.e. according to the true analogous judgments, i.e. all cases similar, but which had not been brought forward.

All these above are distresses with stay ; and this is the manner in which the distress with stay is taken : it is brought into a cowshed, or into a paddock, and it is offered by the plaintiff to the defendant into his hand during the time of the stay, and a *sufficient* pledge is then given into the hand of the plaintiff for the distress during that time ; and if the defendant does not give the pledge, although it was a distress with stay, it becomes an immediate distress.

If the defendant gives the pledge for the distress into the hand of the plaintiff, the plaintiff brings his pledge out in his hand during the period of his stay, and at the expiration of the stay he shall bring the pledge, and return it to the defendant, and the distress shall be given to the plaintiff ; and if the defendant should not give the distress to the plaintiff, the condition of the distress arises upon the pledge : *expense* of feeding and tending and forfeiture shall accumulate upon it.

The above are distresses with stay, and the condition of such is

DISTRAS. in brobairé ne ne n-anta, ocuf langille na hathgabála, ne hairrec don feichemaim toicheo i forba anta; ocuf da n-airceter in athgabail don feichemaim toicheo tar cenn in gill, fogelcaró ocuf blet do fut ría ne ne noitma, ocuf lobaró do uil ina ceno i forba oitma. Muna h-airceter in athgabail don feichemaim toicheo tar cenn in gill i forba anta, in aiaro do biar ap in athgabail, in aiaro cetna do bet ap in gell; no dono co na bet aiaro athgabála ap in ngell ior, [uair i ap fuiriuuó cionuice bir in gell], ocuf ní heó bir in athgabail, uair ní fuil uilr in gill do gner no cu ro cinneter ne oitma air; no dono co tucthar toicheo in a uilr, ocuf o cinnfether ne oitma air, i ap a uilr i forba oitma, ocuf o do berthar toicheo ina uilr, i ap a uilr ior toicheo, gill.

O'D. 94, 95. [Má do berur in athgabáil do fechemaim toicheo a bperé ler amach, ocuf fogelc ocuf blet do uil ina ceno ne ne noitmu, ocuf lobaró ó tiora aimrur lobta.

Már ac fuairuicó na hathgabála uil in brobairé, noch a n-ur-áileno oligeó ap in fechemaim toicheo in athgabail do lecin uaró, no cu tuctur gell do perin uilicuiró oligeur uil, ne cúic rétuib, ocuf ne eineluno, ocuf ne ic in cinuig, ocuf ne diablaró.]

Ácht athgabail tul aine, ocuf taul treir, ocuf taul chuicthi, ocuf taul dechmaide, na fuirde for naomano na anta a fairthchib fur a ngairther, ach i inuib do muideter aimrepa a noithma. Ir in cach nota garb i fair nafair a mbithuioib. Áthgabail i fairthi ap cinn gill, ocuf oligeó oib i forur fur mbleith, ocuf oithim ocuf uilr co uilmaine, maní gelltar oib cipe coir, amail ipbeir a m-óparthae: “Anao cach athgabála ior fut ipeó oithim cach athgabála taula cen anao ior.”

to be in the hand of the defendant during the period of the stay, and there is a full pledge given for the distress, which is to be returned to the plaintiff at the expiration of the stay ; and if the distress be returned to the plaintiff for the pledge, *expense of feeding and tending* shall accumulate upon it during the period of the delay in pound, and forfeiture shall commence at the expiration of the delay in pound. If the distress be not returned to the plaintiff for the pledge at the end of the stay, the same condition which would be upon the distress shall be on the pledge ; or, *according to some*, there shall be no condition of the distress whatever upon the pledge, for the pledge is only detained until restitution be made, and not so the distress, for the pledge is never forfeited until its period of delay in pound has terminated, or until there has been a suit respecting its forfeiture ; and when the period of its delay in pound has terminated, it is forfeited at the expiration of the delay in pound, and when suit is had respecting its forfeiture, it is forfeited after the suit, &c.

DISTRESS.

If the distress be given to the plaintiff he takes it out with him, and *expense of feeding and tending* shall be added to it during the period of the delay in pound, and forfeiture also when the time of forfeiture arrives.

If the defendant wishes to redeem the distress, the law does not compel the plaintiff to give up the distress until a pledge is given unto him for the payment of the full amount to which he is entitled, *i.e.* five 'seds,' honor-price, the payment of the liability, and double *fine*.

But immediate distresses of one day, and of three days, and of five days, and of ten days, are not allowed to remain on security of stay in the greens into which they are taken, but it is in them the periods of their delay in pound are measured. The person who has taken them is bound to keep them during the periods. The distress *is kept* in the green until the pledge is obtained, and it becomes liable for *expenses* of tending in the pound, and there is delay in pound, and complete forfeiture, unless a right and proper pledge has been given, as is said in the Brathchae : "The stay of every distress with time is the delay in pound of every immediate distress which has no stay at all."

DISTRESS.

— *Alcht athgabail tuil, .i. beirar imach co hopann, .i. aét na hachgabála beirar ar in tuillata, ar a mbi anas naine, .i. ní co fo po cannamrighé an anas ríoe, aét o rann amach. Taul tpeirí, .i. fir bío muig ar tpeirí cin lobas do uil na cenno. Taul chuicthí, .i. rícc. Taul dechmaíoe, .i. rícc. Na ríuoet, no naé paiter, .i. nochan fapaiter ar ponarom ar anas ar a ut illaim cinteas. Al fapaithechib fíur a ngabiteir, .i. in feicheman toicheoa, .i. i paitéi in fir po gaburcar in athgabail; ír inoe búr anas, oas ír tuilla, .i. ír tall anar oca.—S.D. Alch ír inoib do míoiteir aimrera a noicthma, .i. aét ar innoib mefemnaigter a beé co ne fuchain a toema itir anas ocuf oitím. Al noicthma, .i. lobas na cenno. Ír in cach nota gaib ír fair narcair, .i. cin foimell, .i. ír in cach po gabur in athgabail, ír fair ponairciter abé ina uioe anta coir i paitéi. Al mbitheuib, .i. fir ne anta. Althgabáil i fapaithe ar cin gill, .i. in cinteas [o] por gab, .i. cen foenvel, .i. oar a cenno, .i. fiach oar cenno in gill rin. Í foruf, .i. sun, .i. i n-aruf upoalta. Fíu mbleit, .i. in fepheall, .i. los fir fognama ocuf meic. Ocuf oitím, .i. na cuic foit. Ocuf oitir, .i. on cinteas na hachgabála uil. Co oitmaíoe, .i. coir oila mame oe. Mani gellitar oib cirt coir, .i. muna tuatar gell tar a cenno do ríer cirt iar cas coir. Anas cach athgabála iar fut, gíl, .i. in ne iaruf ambi in athgabail ar fut ar anas i laim cinteas cin fogelcar, cin blet, cin lobas do uil ina cenno, ír e ne iaruf a toet fogelcar ocuf blet i cenno na hachgabála tuilla cen anas itir, aét fogelcar ocuf blet do uil ina cenno fo cetoir, .i. bío anas por cach athgabail búr iar fut oc cinteas; ír oitím inurpo fo cetoir i cenno na hachgabála tuilla, fíu ne a anta ocuf a acuir ocuf cuic foit i lobas oi o ta rin amad.*

Íreo do ní athgabail ar ut oi compeiranna da gabail. Íreo do ní athgabail tuilla oi, uaral por írel da gabail.

Althgabail tuilla fo ríur, ocuf ír e a haruoa a bneit don feicheman toicheoa co foruf buoim fo cetoir i nuair a gabála, ocuf fogelcar ocuf blet do rít rúa (no le) ne ne nanta, ocuf oitma, ocuf lobas do uil ina cenno i forba oitma.

Cetru hepnale beirur in athgabail por tuillata: oiglain
C. 2685. *ret, ocuf oiglain noaine, ocuf uaral do írel, ocuf crich. [Ocuf cric rin ar foruf in feicheman toichroa, no ar fepann, ocuf ní*

¹ *Measures.*—A measure of wheat, of barley, and of oats is here alluded to. *Vide c. 561.*

² *‘Diglaim.’*—This word probably means distinction.

But immediate distresses, i.e. which are carried out at once, i.e. but the distresses which are taken on a sudden, which have a stay of one day, i.e. it was not of the stays of these we have hitherto treated, but of them *we shall treat* from this out. Of three days, i.e., they are, in truth, outside for three days without being charged with forfeiture. Of five days, i.e. in the same way. Of ten days, i.e. in the same way. Are not allowed to remain, or they are not fixed, i.e. which are not detained on a pledge during stay on time, in the hand of the debtor. In the greens into which they are taken, i.e. of the plaintiff, i.e. in the greens of the man who took the distress; it is in them is the stay, because it is immediate, i.e. it is within them it remains with him.—S.D. But it is in them the periods of their delay in pound are measured, i.e. but it is in them it is judged they should remain until the full period of their forfeiture between stay and delay in pound. Delay in pound, i.e. forfeiture in addition. The person who has taken them is bound to keep them *during the periods*, i.e. without straying, i.e. whoever takes the distress, it is enjoined on him to keep it during the proper period of the stay in a green. Periods, i.e. during the time of the stay. The distress *is kept* in the green until the pledge is obtained, i.e. of the debtor from whom they have been taken, i.e. that they stray not, i.e. a *pledge* for them, i.e. there is a fine for this pledge. And in a pound, i.e. in a 'dun,' i.e. in a certain habitation. For *expenses of tending*, i.e. the 'scrapall,' i.e. the expense of a man to tend them and "the measures."¹ And delay in pound, i.e. the five 'seds.' And forfeiture, i.e. from the debtor, of all the distress. Complete, i.e. so that the property in it is forfeited. Unless a right and proper pledge has been given, i.e. unless a pledge has been given for it according to law in a proper manner. The stay of every distress with time, &c., i.e. the period during which the distress with time is upon stay in the hand of the debtor without *expense* of feeding and tending, without forfeiture being added to it, is the period during which *expense* of feeding and tending are added to the immediate distress, which has no stay at all, but *expense* of feeding and tending are added to it at once, i.e. there is stay upon every distress with time with the debtor; but delay in pound commences at once upon the immediate distress, embracing its period of stay and driving, and there are five 'seds' for neglecting to redeem it from that out.

What makes a distress with time of it is a person of the same rank *as the debtor* taking it. What makes an immediate distress of it, is a chief taking it from an inferior person.

The following are immediate distresses, and their condition is that they are to be brought by the plaintiff to his own residence at once on being taken, and *expense of feeding and tending* shall accumulate upon them during the period *they would have been* in stay, and during the delay in pound, and forfeiture shall commence at the end of the delay in pound.

Four things cause a distress to be immediate—viz., 'dighlaim' of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory;" and territory is here applied to the residence of the

DISTRESS. cnué tpucharo céo.] 1 pēð 1f ðiglaim pet ann na pēoit puaṛamaṛ anuaṛana aṛ aine aṛ put, no aṛ tpeiri aṛ put, no aṛ cuicēi aṛ put, no aṛ dechmaio aṛ put, a paxail ríṛana aṛ aine tulla, no aṛ tpeiri tulla, no aṛ cuicēi tulla, no aṛ dečmaio tulla.

1f pē 1f ðiglaim nṛaíne anṛ, athair ocuṛ mac ocuṛ ua, ocuṛ bṛathair ocuṛ ben; caé nī 1f tulla ṛo im a cinaṛ bṛdein 1f tulla im éinaio in cuicir ṛo, ocuṛ caé nī naé tulla ṛo ima cinaio buṛdein noca tulla ṛo im cinaio in cuicir ṛin; ocuṛ ciamaṛ tulla ṛo [mac] ima cinaio buṛdein é, ocuṛ im cinaio in cuicir ṛin, noca tulla ṛo im cinaio neic eile cenmoṛa an ṛiaṛ a deṛam uainn ṛir, in pænoṛeṛach ṛo nūnoṛe pīne ocuṛ in pænoṛeṛaé ṛo inṛoṛi tuaiṛ.

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1f pēð 1f uaṛal ṛo 1ṛil ann cach athgabail geḃuṛ gṛaṛo pēṛta ṛo gṛaṛo 1f 1ṛil inaṛ, no 1f eclair ṛoṛ cach; 1f athgabail tulla.

1f pēð 1f cnué anṛ caé athgabail geḃtaṛ taṛ in cnué, .i. cīo be ṛuine uilí ṛligr na pīaṛa o buṛ taṛ cṛích cuicīo ṛleṛtaṛ, 1f athgabail tulla; ocuṛ cīo i in cēthṛuime epnaṛ beṛeṛ in athgabail ṛoṛ tulla ðiglaim nṛaíne, 1f amlaio beṛeṛ hī, ocuṛ [nechtaṛ] ṛo na cṛi heṛnaṛlīb aile, .i. ðiglaim pet, no uaṛal ṛo 1ṛel, no cṛuch.

C. 2686.

1te athgabala tul aine inṛo: athgabail pāinṛe iṛiṛ comopbaib; athgabail im ime, im thairgille ṛṛi gṛuṛa, ṛṛi pāitchei; athgabail pēicheman aṛlūi ṛligr; athgabail naṛma ṛo naṛbat naṛce; athgabail pīaṛnaṛe ṛo naṛbet inṛnaice; athgabail pāitche aṛlūi coir; athgabail aṛiṛe aṛlūi pēile; athgabail cṛuī ṛoṛeṛch a ṛaṛobṛe; athgabail eṛṛig aṛlūi comalṛ; athgabail denma ṛuin; athgabail aṛlīcṛe; athgabail comuine

plaintiff, or to his land, and not to a cantred. 'Dighlaim' of 'seds' DISTRESS.
implies that the 'seds' found above upon one day of stay, or upon three days of stay, or upon five days of stay, or upon ten days of stay, are found down here upon one day immediate, or three days immediate, or five days immediate, or ten days immediate.

'Dighlaim' of persons relates to father, and son, and grandson, and brother, and wife; whatever is immediate to a person respecting his own liability is immediate to him respecting the liability of these five persons, and whatever is not immediate to him respecting his own liability is not immediate to him respecting these; and though it should be immediate to a son respecting his own liability and respecting the liability of the said five persons, it is not immediate to him respecting the liability of any other person except the two hereinafter mentioned, viz., the fugitive who has absconded from his tribe, and the fugitive who has absconded from his territory.

"Chief from inferior" means the distress which one of the septenary grade takes from one of lower grade, or the church from all; it is an immediate distress.

"Territory" means every distress which is taken outside the territory, i.e. whoever he may be to whom debts are due, if they are due outside the boundary of a province, the distress is immediate; and as to 'dighlaim' of persons, which is one of the four conditions that make the distress immediate, the way it is taken is in connexion with one of the other three kinds, i.e., 'dighlaim' of 'seds,' or "chief from inferior," or "territory."

These are immediate distresses of one day: distress for division between heirs; distress for a fence, about the pledge for corn fields, and grass fields; distress from a suitor who evades the law; distress for a contract which is not kept; distress from a witness who is not truthful; distress from a surety who evades justice; distress from a hostage who violates his honor; distress of cattle which are in possession; distress from a houseless person who evades fosterage; distress for the erecting of a fort; distress for a loan; distress for barter after evading; distress for the stock from him

DISTRESS. — iap n-elob; athgabail raith don aurbiaatar, ocur iarpaithe fpu na altar; athgabail comarba con-ranðac cupa a nachur; athgabail cota i n-aith muil-anð in ðunad, i penchleithiu cuntuit itir comorbaib, i pencairu, ocur copur bið flatha o comorbaib.

It e athgabala tul aine, .i. ite inpo na hachgabala bepar ap in tullata pe pe n-aine. Athgabail raith ite itir comorbaib, .i. peoit ann po facab a n-athair acu, ocur aca rann atar; ap aine olegur a ciaetan, .i. pet aine i n-athair rannat eteru, ocur it neam toirce, .i. no im rann a ferann, ocur neam in fer ocur in tuir rann in tan ata anad naine for in feranð, ocur oiglam pet nom bepa for tulla; in tan muirpo ata anad tui tuar fair, nemneam in fer ocur in tuir pe catheam annar. Athgabail im me, .i. im a ðenam, .i. in athgabail gabur im nemðenam na himi bir itir na gurta arba ocur na raith peoit ocur ip riu riu do bepar in gell toirchnech, .i. gell ta ferapall fpu oigun ocur turgabail. Fpu gurta, .i. arba, .i. ap aine olegur, ocur ni don cetaia beir i tulla; acra for rochar beir co cuicti, ocur pena na olegur beir co ðechar. Athgabail feiche-man arlu oigib, .i. feicemnur pet aine ocur narcairet ocur rionaire pet aine po gabur in tuir po do laim, ocur ip aine na raithen anad forpa, uair na eic in oib a ic, .i. uair garber, .i. aithe nor gar iap n-elob do pechman; no agni feimne a agnera iap ngill a lofi fpu co ðeina iapum. Athgabail naroma do narbat narce, .i. porcgella narcaire po nar fair [.i. a gabail don narcaire cu po tarbenun a narcairet ocur narcairet pet aine po gar do laim ann.] .i. co ðeina comcobach fpu, .i. aig in do ic don narcaire muna te do cobach a narcairet, ocur tu peoit, ut tucant ip in ðeruir; rian do muirpo dia ðech. Acra for rochar beir cack ni oib po for cuicti, pena na olegur beir co ðechar; ni don cetaia beir i tulla.

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Alat, feicemnur ocur narcairet ocur rionaire pet aine po gabur in tuir riu do laim, ip ime na eic in imleogam oib he, uair nach eic in oib a ic.

¹ *Four conditions.*—Vide supra, p. 213.

who has not supplied the food-rent, and for the ^{DISTRESS.} fosterage-fee from him who has not performed the fosterage; distress from heirs who divide the contracts of the father; distress for the share in the kiln of a mill belonging to several, in an old bond-vassal to whom the heirs were entitled, in an old caldron, and the proper food-rent of the chief, *which must be supplied* by the heirs.

These are immediate distresses of one day, i.e. these are the distresses which are brought out immediately for the period of one day. Distress for division among heirs, i.e. their father had left 'seds' of one day to them, and they are dividing them; it is required by law that they be forthcoming in one day, i.e. they divide the 'seds' of one day of their father between them, and they are necessities of life; i.e. or it is about dividing his land, and in this case the grass and the water are articles of necessity when there is a stay of one day upon the land, and 'dighlaim' of 'seds' causes it to be immediate; but where there is a stay of three days above upon it, the grass and the water for use are then not articles of necessity. Distress for a fence, i.e. for making it, i.e. the distress which is taken for neglecting to make the fence which is between the corn fields and the grass fields, and it is for this the relieving pledge is given, i.e. a pledge of two 'screpalls' for violation and trespass. About the pledge for corn fields, i.e. fields of corn, i.e. it is due in one day, and one of the four *conditions*¹ causes it to be immediate; suing from many extends it to five days, and denying that it is due extends it to ten days. Distress from a suitor who evades the law, i.e. the three persons took in hand the advocacy of 'seds' of one day and contract-binding, and witness of 'seds' of one day; and the reason that their stay is not extended is, because they are not bound to pay, i.e. a chief makes the seizure, i.e. he seizes a hostage after the suitor has evaded: or *he seizes* an advocate who refuses to plead, after having received a pledge for his fee, *and detains him* until he does plead afterwards. Distress for a contract which is not kept, i.e. the evidence of a contract-binder is bound upon him, i.e. he is distrained until he proves his contract-binding, and it was contract-binding respecting a 'sed' of one day he undertook, i.e. that he assist them in distraining, i.e. restitution is paid by the contract-binder if he does not go to enforce the contract, and *a fine of* three 'seds' as laid down in *the law of Berruide*; but he is free if he does go. Suing from many extends *the time in* each of these cases to five days; denying that it is due extends it to ten days; one of the four *conditions* causes it to be immediate.

According to another book these three took in hand to effect advocacy, and contract-binding, and evidence respecting 'seds' of one day, and the reason that their liability is not that of a kinsman is, because they are not obliged to pay it.

DISTRESS. Աժհցաբաւ քատնայրս օո յաժեօտ ինօրայօ, .i. աժհցաբաւ
 ցաբար օոն քատնաւ յա յիօ օո յայրօնա ինօրայօ ա քատնայրս, .i. յար յա
 քոնա օո քօն, .i. քատնայրս քօտ աճե, օսար ու օոն շօտարօնա ծօրար [ա շաւ-
 լատարօ]. Աժհցաբաւ յաժեօտ արլաւ օօր, .i. օօ յօթրնա տօbach; ոօ իր
 յաժ քօիչեմնօր ինօրն.

O'D. 98.

Քաժ քօիչեմնուր քօտ աճե, օսար յաժ աժարար քօտ աճե յօ
 ցաբարար ին յար քօ օօ լաւն, օսար իր արա յաժ շն ինօլօցաւ
 օօն ի, աար ու յօ ցաբար օօ լաւն ա իօ. Օսար ու օոն շօտարօնա
 ծօր; ոօ յա քօցաբար օօ լաւն ա ի, ոօ իքարար աւաւ շնարօ ին
 ինօլօցաւ.

Աժհցաբաւ աժարս արլաւ քօլ, .i. իր ինն օսար ին յաժ ին տօbach.
 Արլաւ քօլ, .i. յար ար աարա; քօտ աճե օսար ու օոն շօտարօնա, յաւ.
 Աժհցաբաւ շնաւ քօրօւտ ա քաւօն, .i. ա քօտ քօն ինա քատնայրս,
 օսար իր յար յա-օօն ինա յա աքա, .i. ոօ քօտ աճե յօ յալցօ օոն աժար
 առ, օսար յօ քաժն ին շ-աժար օա քօտն քօն յալ ա քալ; օսար յաժ
 քաժն, յօ քալօն, օսար ու օոն շօտարօնա, յաւ, .i. ու քօրնա յաժ
 յաժն, օսար աժա ինա քաւօն ին քօտ, օսար աքաւա ին շ-աժար ինա
 ծօտարօ, օսար իր ցաւ ին քօտ, .i. յաւ յար յաժն իրօ օօն յաւն օ շնարօ
 օօ քօրար; ու յաժ յա շնարօնա ա յա ինա քաւօն իրօ օօն յաւն օ
 քօրար օօ հօն յար քա; իրօ օօն յաւն օ հօն յար քա օօ շաւ աճե ար
 յա յար քարօնա. Աժհցաբաւ շնարօ արլաւ օօնաւ: շնարօ, .i.
 առ շօտ Արլաւ օօնաւ, .i. ին քօնլօցաւ, .i. օօ յօնա օ շօտ,
 .i. յարն ին յաժ օսար ին շօտ յօ շօտն յար, օսար առն յաճե ար,
 օսար յալաւ քօտ արօն քօն շաւաւ; ոօ աժհցաբաւ ցաբար օոն յա շար
 յա յա շօտ ինօլօցաւ օօնաւ, օսար օօնաւ յա յաժն առնա ի. Աժհցա-
 բաւ շօնա յաւ, .i. յարն ին յաժն, օսար առն յաճե ար, օսար
 յալաւ քօտ, .i. ին յաժն ցաբար ար ա շաւ, .i. աքա յար. Աժհցա-
 բաւ ալաւ, .i. քօտ աճե շաւ ար ալաւ առն, օսար առն յաճե ար,
 օսար յալաւ քօտ արօն քօն շաւաւ, .i. ցաբաւ ցաբար օօ.
 Աժհցաբաւ օօնա յար յալ, .i. քօտ աճե շաւ ար օօնա յա
 ծօր, օսար առն յաճե ար, յաւ. Աժհցաբաւ յաժն օօն ալաւաւ,
 .i. յաժն, .i. աժհցաբաւ յաժն շօտ ալաւաւ, օսար աքա յար յալ յար
 քօն քօրար, .i. աժն ին յա յա յա յա յա, ոօ իր շօտարօ. յարաւաւ
 քօն յար ալաւ, .i. ին շ-աժար ցաբար [աժհցաբաւ] ին աժն յա
 օսար շաւ ին յա, ոօ ին աժն յա յարա, .i. առն ալաւ յա յա յա,
 օսար օօ յա շօ յա յա յա յա.

O'D. 99.

O'D. 99. [Աժհցաբաւ յա յա քօտ յա; յա քօտ օ քօնաւ

Distress from a witness who is not truthful, i.e. distress which is taken from the witness who does not come forward to show the truth of his evidence, i.e. after its denial by himself, i.e. the evidence respecting a 'sed' of one day; and one of the four conditions causes it to be immediate. Distress from a surety who evades justice, i.e. until he distrains; or he is a surety for advocacy in this case. DISTRESS.

These two undertook security for advocacy for a 'sed' of one day, and security for providing a hostage for a 'sed' of one day, and the reason that their liability is not that of a kinsman is, because they had not undertaken to pay it. And "one of the four," &c.; or if they had undertaken to pay it, they should pay it as in the case of the liability of a kinsman.

Distress from a hostage who violates his honor, i.e. it is the same as the surety with respect to the levying. Who violates his honor, i.e. who absconds to his shame; it is a 'sed' of one day, and "one of the four," &c. Distress of cattle which are in possession, i.e. a person's own 'seds' in his presence, and he has evaded respecting them before the suit, i.e. or 'seds' of one day were due of the father in this case, and the father has left of his own 'seds' what is sufficient to pay his debts; if he has not, the distress will be made, and "one of the four conditions will bring it," &c., i.e. nothing is wanting, and the 'sed' is in his possession, and the father evaded in his life-time, and the 'sed' is a stolen thing, i.e. evading after the father's death is what reduces it from five to three days; there being no danger or doubt as to its being in possession is what reduces it from three days to one day with time; what reduces it from one day with time to an immediate distress of one day is that he has not given maintenance. Distress from a houseless person who evades fosterage: 'eistech' means without a house; who evades fosterage, i.e. the wanderer until he builds his house, i.e. the food and the clothes which were used by him are articles of necessity, and there is a stay of one day in this case, and 'dighlaim' of 'seds,' &c., causes it to be immediate; or it is a distress which is taken from a person who has not the house lawfully fit for the fosterage, and this is the fosterage of a blemished woman. Distress for the erecting of a fort, i.e. the work is one of necessity, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., i.e. one brother takes it from the other, i.e. chief from inferior. Distress for a loan, i.e. 'seds' of one day were given as a loan in this case, and there is a stay of one day upon it, and 'dighlaim' of 'seds,' &c., causes it to be immediate, i.e. the distress which is made. Distress for barter after evading, i.e. 'seds' of one day were given in exchange in this case too, and there is a stay of one day upon it, &c. Distress for the stock from him who has not supplied the food rent, i.e. the base tenant, i.e. distress by a chief of first claim, and chief *suing* from inferior brings it to three days, i.e. the restitution of the food here has a stay of one day, or the person is a stranger. For the fosterage fee from him who has not performed the fosterage, i.e. the father takes distress for the restitution of the food and clothing of the son, or for the restitution of the fosterage fee, i.e. in this case no part of the fosterage was performed; but in the former case a small part of it was performed.

There is a distress for which a fine of three 'seds' lies; three

DISTRESS. — toicheoα α νινολιγεὸ ἀτgabala ὀrhoμα φyu λιαφ, .i. α ngabail cin apuδ, cin tporcuδ, no tap tuicyn cipt, .i. tpu φeoit do biobuio dia neloiδ dia pechemuin toicheoα ɣin ɣella ɣin etipe, ocuf cumul—φeetmaδ mapbta—muna tapɣaδ biaδ; ocuf diablaδ in biδ ocuf diablaδ φiaδ, ocuf tpu φeoit eloiδte im lu, ocuf tpu φeoit α nemlégen ὀrhoμα φyu λιαφ. Dia toipɣuɣtuɣ, biaδ ocuf diablaδ φiaδ; ocuf tpu φeoit eloiδte ocuf tpu φeoit α nemlégen ὀrhoμα φyu λιαφ. Let cumul ono ó pechemuin α poxal ἀtgabala im lu α cuich co ppuim ecluif no ɣo pu, ocuf nu no eloiδ im ὀpuim φyu λιαφ; ocuf let cumul ono ó biobuio ma poɣɣabaio do pecheam aca bpeδ co ppuim ecluif no pu, im eloiδ ὀpuima φyu λιαφ. Cumul ono o pechemuin α poxal athgabala im lu tap cuic cen α bpeit co ppuim ecluif no pu, ocuf cin eloiδ im ὀpuim φyu λιαφ; no ana bpeit dia tiɣ paδepin α cuic cin α bpeit co ppuim ecluif no pu, ocuf cin eloiδte ὀrhoμα φyu λιαφ; ocuf cumul ono o biobuio ma poɣɣabaio do pechemuin iap na bpeit amae tap cuic, iap neloiδ im ὀpuim φyu λιαφ, ocuf iap na bpeit co ppuim ecluif no pu.

Δια τέ dono biobuio i noeaɣuio α ἀtgabala tap cuic, ocuf co tapɣe ɣella ocuf aitiɣe dia cinn do pechemuin, ocuf nι ɣabaδ uada, ɣlan do α toxal uada, cin toicheoδ aet α haiɣe poɣ cula.

Μα απαδ ocuf tporcaδ imoɣno do bepa biobuio poɣ pechemuin toicheoα im α athgabail, ocuf nu tincaitheɣ, ocuf iɣ cutɣuma φiaδ α heloiδte ocuf α neloiδ ɣim do ɣat ɣim poɣ φetim oɣa tiɣ im na tpu φeɣuib co paio, ocuf im cumuil φeetmaδ mapbta, ocuf im diablu mbio amuil no ɣaiδuɣtuɣ; aet ɣaibio in petem iap na toiti cutɣuma in pet no ɣabuɣtuɣ ap táf. Dia tincaitheɣ cin eloiδ, iɣ ɣlan don biobuio in diablu no ɣaδ ó petem maille φyu in φiach ɣo, ap cutɣuma inoliɣto petem ocuf biobuio ann ɣo, ocuf poxal tap cuich ó pethem cin α bpeith co ppuim ecluif no co ɣiɣ, aet co teɣ paδepin.

'seds' are due of the plaintiff for unlawful distress taken in a cow-shed, i.e. for taking it without notice, without fasting, or after tender of his right, i.e. three 'seds' *are due* of the defendant if he should evade giving to the plaintiff pledges or a hostage, and a 'cumhal'—the seventh of that for killing—unless food was offered; and double the food, and double the debt, and three 'seds' for absconding with a small debt, and three 'seds' for not permitting *the use of* a cow-shed. If *food* has been offered, it is food and double the debt, and three 'seds' for absconding, and three 'seds' for not permitting *the use of* a cow-shed. But there is half a 'cumhal' due of the plaintiff for taking distress for a small debt from a territory to a principal church or to a king, and when he did not evade respecting the cow-shed; and half a 'cumhal' also is due of the defendant if he retakes it from the plaintiff while bringing it to a principal church or to a king, for the purpose of avoiding the cow-shed. A 'cumhal' too is due of the plaintiff for carrying off a distress made for a small debt across a boundary without bringing it to a chief church or a king, and without avoiding the cow-shed; or for bringing it to his own house from a territory without bringing it to a chief church or a king, and without avoiding the cow-shed; and the defendant also shall be fined a 'cumhal' if he retakes it from the plaintiff after his having carried it off over the boundary, and after having avoided the cow-shed, and after having brought it to a chief church or a king.

DISTRESS.

And if the defendant goes in pursuit of the distress beyond the boundary, and offers pledges and a hostage for it to the plaintiff, and that they are not taken from him, he is safe in taking it from him, and there is no suit necessary but simply to retake it.

If, however, the defendant should serve notice and fast upon the plaintiff for his distress, and that he is not responded to, then the fine upon him (the plaintiff) for not responding is equal to that to which the defendant subjected himself at his house, by evading, as regards the twice three 'seds', and the 'cumhal,' the seventh of that for killing, and as regards the double of the food as was said *above*; but the plaintiff, after the suing, takes a fine equal to that which he took at first. If tender is made without absconding, the defendant is safe in having taken the double from the plaintiff together with this fine, for the acts of the plaintiff and defendant are here equally illegal, the distress having been carried beyond the boundary from the defendant without having been brought to a chief church or a king, but to his own house.

DISTANCE. Cuic feoit dono ó fecteam im inóligeó atgabalá thoma fhu
 — liar, ocuf ina gabail cin apuó cin tpoícuó no tar cairgíin airt
 o éa lu ruar. Cúic feoit dono ó biuobuio dia neloio fechem cin
 gella, cin airtne, ocuf cumul—feéctmaó maibéa—muna cairgeó
 biaó; ocuf diablu, ocuf diablu fiaó ocuf cumul eloióte, ocuf
 cuic feoit a nemlécat thoma fhu liar.

Leit fiach gaitti, a toxal atgabala, ó éa lu ruar, a cric co
 pum ecluif no rí, ocuf niri eloió an thum fhu liar. Leit fiach
 gaitte dono ó biuio ina fongabail do fechem a cric oc a bnet
 co pum ecluif no rí, iari nelóo i nolum fhu liar.

Úan fiach gaitti dono ó fectem atgabail ó éa lu ruar tar cric
 cin a bnet co pum ecluif no rí a cric cin a elóo in thum fhu
 liar.

Cin gaitti dono ó biuobuio ina fongabail do fechemuin ina
 bnet tar crich, ocuf no eloió in thum fhu liar; i iari na bnet
 co pum ecluif no rí a crich i cuthuma fiach a toxal, amuil
 arubartamui, do fechemuin ocuf a fongabail do biuobuio
 de i na gneóib fo uile, amuil arubartamui an ríet bui ar
 tár.

Deur atgabail do cum ealra, .i. ar tagathur ariarua
 ac na hírlib, ocuf leth fiach fair ina bnet co nech i iarl ná airt
 áro; ocuf leth fiach fair ina bnet fhu a fofur réin fo cétoir,
 citacra beuf, ocuf lethfiach fair ina bnet fo cétoir tar cric;
 ocuf i iarl a toxal co pum ecluif no rí a crich.

Thim threiri for caé nathgabail, .i. threiri co noichmuim
 caé atgabala na mbo firi, no co tagaitt ba firi ina cenn iarl
 na ngabail, .i. cuic lati déc iarl na ngabail cin bu firi ina cenn;
 ocuf dia mbe teorá crícha eufra, no ce beé lin i iarl do

There are five 'seds' due of the plaintiff for illegal taking of ^{DISTRESS.} distress in a cow-shed, and taking it away without notice, without fasting, or after the tender of his right, from a small debt up. There are also five 'seds' due of the defendant, if the plaintiff be evaded without *having been offered* pledges or a hostage, and *he pays* a 'cumhal'—the seventh of that for killing—unless he had offered food; and double *restitution*, and double fine, and a 'cumhal' *are due* for absconding, and five 'seds' for not permitting *the use of* a cow-shed.

There is half the fine for theft, for carrying away a distress, for any thing from a small debt up, from a territory to a chief church or a king, even when the cow-shed is not avoided. And there is half the fine for theft due of the defendant for recapturing it from the plaintiff in the territory while he is bringing it to a chief church or to a king, after having avoided the cow-shed.

But the full fine for theft lies against the plaintiff *for carrying* a distress, for any thing from a small debt up, across a boundary without bringing it to a chief church or a king in the territory, without avoiding the cow-shed.

The fine for theft also lies against the defendant for recapturing it from the plaintiff when he is carrying it across the boundary, and that he has avoided the cow-shed; it is after bringing it to a chief church or a king in the territory that the fine for carrying it off by the plaintiff, as we have said, is equal to that for recapturing it by the defendant, in all these cases which we have mentioned above.

Distress is carried to a church, i.e. because it is regarded as the proper place in the case of the humble people, and there is half fine for bringing it to any person of lower grade than the Aire-ard; and half fine lies against a person for bringing it at once to his own habitation, whatever his claim may be, and half fine lies against him for bringing it at once over the boundary; but it is right to carry it off to a chief church or to a king in the territory.

There is a delay in pound of three days upon every distress, i.e. three days till the delay in pound of every distress for cow-feeding sets in, or until cow-feeding is added to them after taking them, i.e. they are for fifteen days after taking them without cow-feeding being added to them; and should there be three territories between

them (*the plaintiff and defendant*), or though there should be a greater number of territories between them, nothing is added *but* five days for each territory until it extends to a province, and a month if throughout all Erin, i.e. the fourth of the distress in which there are seventeen 'cumbals' is *forfeited* for the feeding, and they are all forfeited for the original debt, and then another distress is taken from him until the fourth part is paid which was forfeited for the feeding, i.e. whether *the distress was* small or great, and the debt for the expense of feeding of every distress has a stay of ten days, i.e. of every distress of the value of seventeen 'cumbals;' but the debt for the expense of feeding of every distress for a small debt down, and for the small debt itself, has a stay of five days; or every distress has a stay of ten days commonly; and there is, moreover, a notice of ten days upon every person in 'Cain'-law for every distress that is taken for theft or plunder.

DISTRESS.
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Seven distresses are taken for seven 'cumbals,' and six cows in each distress, and a distress for expense of feeding is taken after every distress; or indeed it is after the delay in pound of all the distresses that the distress for the feeding is taken, and it is six cows are taken in every distress for the feeding.

Four distresses are taken for half seven 'cumbals,' and six cows in each distress of these, except one distress, in which there are but three cows, for it is not forbidden to take less than three cows: it was forbidden to take more; and the equivalent of restitution is also taken for a small debt in one distress, whether it be a 'cumbal,' or half a 'cumbal,' or three 'seds.' The equivalent of the fines, too, is taken in one distress for wounding a man and for killing, and for the escape of a hostage, and he distrains in his own turn; or now if it be agreed that the equivalent of the fines be taken in one distress for the wounding of a man, it is not agreed to levy it or to give it on its own account.

Another version:—Whatever distress is taken for theft and plunder, &c., i.e. though a man is entitled to ever so much of 'eric'-fine, he cannot take but six cows for what is due to him, and if he is entitled to less than these, less shall be taken in distress for them; and this is a person who is not entitled to distrain, for if he was entitled to a claim on it he shall obtain an equivalent with it; and if they are debts of bargain and contract every person concerned shall take distress equally.

Seven¹ things are necessary at the taking of the distress from a kinsman in 'Urradhus'-law, i.e. level land, security of territory, the land of ancestors, three driving it out to four, notice by track of the cattle, notice by the third word, and notice without any stay whatever, and a witness whose honor-price is equal to the value of the distress.

Every distress which is taken for theft and plunder, &c., i.e. however great may be the amount of what he claims for thefts, and robberies, plunderings, spoils, and incursions, he cannot take in distress more than six cows. The time he can do this is when he is entitled to more than six cows; and if he is entitled to six cows only, or less, he shall then take less than this in the distress.

Distress from heirs who divide the contracts of the father, i.e. the 'cennaghe' of a kinsman is due to him, and he had made a contract about it before his death, and there is a stay of one day upon it, i.e. stock and 'cennaghe,' and one brother takes it from the other; and there are forthcoming as many of the 'seds' of their father as will discharge the debt, i.e. or it was a liability he left upon them, and distress is taken from them until they divide between them the liability for which their father, who left an inheritance, was bound by contract, i.e. this is 'dighlaim daine' he left with them, and the reason that it is not the liability of a kinsman is because it is a 'sed' of one day, and "one of the four," &c.

Distress for the share in the kiln of a mill belonging to several, i.e. after the same manner, and 'dighlaim' of 'seds' between them, if it be known that the share of each and all of them was there, i.e. one brother takes it from the other. In an old bond-vassal to whom the heirs are entitled, i.e. though he is old he is necessary for doing work, i.e. for the old bond-vassal to whom the heirs are entitled, i.e. respecting their share of him, and "one of the four," &c., i.e. an old family, or an old dependent, i.e. one brother took his share from the other of all these things, and there is a stay of one day upon it, and 'dighlaim' of 'seds' causes it to be immediate. In an old cauldron, i.e. though it is old something is made out of it, and "one of the four" also, &c. The proper food-rent of the chief which must be supplied by the heirs, i.e. the restitution or distress for the food-rent of the chief of first claim has a stay of one day, and "chief from inferior" causes it to be immediate, i.e. restitution of the food-rent by the heirs who took the place of their father, for it is their own liability, for they undertook to pay it, i.e. the chief receives it, and it is after he has bound the heir to it; or one brother takes it from the other.

Distress for a thing given in charge; distress for the support of a champion; distress for taking care of a son from the dead breast of his mother; distress for a sick man to take care of him after he has become incurable.

Distress for a thing given in charge, i.e. a 'sed' of one day was given in charge here to a person, and he consumed it, and "one of the four," &c. Distress for the support of a champion, i.e. a 'dighlaim' of 'seds,' i.e. a distress which is taken for what supports the champions of the territory—the fat cow; and one brother left his share upon the other, and in one day it should be forthcoming; "one of the four" also, &c., i.e. one brother takes it from the other for having paid for him his share of that cow, i.e. for the cow which the champions provide; from enemies it is taken, i.e. the cow which feeds the chief. Distress for taking care of a son from the dead breast of his mother, i.e. 'dighlaim' of 'seds,' i.e. it is the tribe who takes it, i.e. the breast is *put* for the woman, and the woman is dead, i.e. after the death of his mother; or it is a pap without milk, i.e. the mother is in a decline, i.e. it is a distress that is taken to remove the son from the breast of the dead mother, for the book says: "No nursing is done by a dead breast," i.e. the food and the clothing consumed by him are articles of necessity. Distress for a sick man to take care of him after he has become incurable, i.e. a distress which is taken to take care of a sick man when he is incurable, i.e. the man who had inflicted the wound is he who takes it. 'Iarna difoigidh,' means after he becomes incurable.

DISTRESS.

Why have not these distresses a stay? Answer.—From the two maxims which give relief, "hand does not serve hand;" "honor-price does not afford stay in any behalf in which service and aid are due and honor-price is not due." These are the two maxims which relieve all.

Why have not *these distresses* a stay? i.e. why have they not a stay on time? or, why have they not a stay longer than this? i.e. why are they not on time? From the two maxims, i.e. from the two knowledges which afford relief. Give relief, i.e. they relieve. Hand does not serve hand, i.e. I will not relieve thy hand, because thou art not exempt, i.e. the hand of the sensible adult who took the distress does not serve gratuitously the hand of the sensible adult whose distress has been taken here, longer than the time during which he will be bringing the notice of the immediate distress without *expense* of feeding or tending to him, i.e. the hand of the one brother does not serve the hand of the other sensible adult brother, to prove his share with respect to the kiln of a mill, &c. Honor-price does not afford stay, i.e. it does not afford a longer stay for the honor-price than one day; (i.e. what is due to the virgin for her honor, the honor-price, this is allowed as an exception in behalf of the virgin beyond every other person). In which service is due, i.e. the food rent of the tenant-farm, i.e. what is on account of hostage and surety, &c. Aid, i.e. to a few, i.e. about his own liability, or it is himself alone, or any one of his people, i.e. together with another person, i.e. about the liability of his relative; i.e. to several. And honor-price is not due, i.e. which is upon security, i.e. there is a longer stay than that upon the honor-price of the virgin as an exception, i.e. in like manner is the levying of the hostage

DISTRESS. Ite in da farachaidh, .i. i' iat in da nair ogra nor foirneisgano uili:—Ní fošmann laith do laith; ní damm enecclann anad, ghl.

Ite athgabala taul tpeire mro. Cif lín congellaic for tpeir? Nín. A tpi: pecht, ocur enech, ocur ainim. Cio a pecht? Nín. Flata, o tha airmis dea co ruice ruig. Cio ar in pechtai ron? Nín. Ar i' pechtai cach for a deir foirneir, cio bec, cio mor.

Taul tpeire, .i. tap anuaf atat pen. Cif lín congellaic, .i. cia lín da ta congellaic, no congellaic, .i. co comtoirge. Recht, .i. flata. Enech, .i. Peni, .i. ocur pili. Ainim, .i. eclara, .i. ma' oir do eclair, .i. aorodairca a tpiur oi cad has oi fano rir. Reet ocur enec ocur ainim do ruig, enech ocur ainim do cach olcena; cona deir do cach olcena, .i. enech ocur ainim; tpeirí imuir do ruig, .i. peet ocur enec ocur ainim. I' pecht a timarcan, i' enec do bet rochara, ocur im comat ainim do in rin. Recht, .i. inoiratit itir no inoirgeia. Flata otha airmis dea, .i. na gnaid flata uili rin. Cio ar in pechtai ron? .i. caoi ni ar a n-inoiratit ainim fo on? Ar i' pechtai cach for a deir foirneir cio bec, cio mor, .i. ar i' inoiratit cach ar a fepann no ar a ceilib, cio bec cio mor do fepann ber aca oib, .i. do fepann no do ceilib.

Cirne lepa do na id pen tapnat tpeire? Slogto, cif, congbaic, ruba, ocur ruba, mech feire la ruig, rlan cairde [ruig], rlan naitire, ruot, ramat, rath oinaur-biathar, polach cetmuirce, polach cif lobair, aer, aiper, oibuirdu, meirbuir aenais, urgal cuirmtiige, rogra nartá, amler do flatha, foimrim eich buada,

and the surety, &c. These are the two maxims, i.e. these are the two perfect rules of knowledge which relieve all:—"Hand does not serve hand;" "Honor-price does not afford stay," &c. DISTRESS.

These are the immediate distresses of three days. How many things bring it to three days? Answer.—Three: rule, honor, and soul. What is the rule? Answer.—That of the chief from the Aire-desa to the king. Why are they rulers? Answer.—Because every one is ruler of his own land, whether it be small, or whether it be large.

Immediate *distresses* of three days, i.e. the others are mentioned above. How many things bring it to *three days*, i.e. how many things bring, or extend, i.e. carry it to *three days*? Rule, i.e. of the chief. Honor, i.e. of the Feini i.e. and of the poets. Soul, i.e. belonging to the church, i.e. what is due to the church, i.e. these three excel all others of those which follow. Rule, honor, and soul belong to the king, honor and soul to every one in general; so that all have two of them, i.e. honor and soul; but the king has three, i.e. rule, honor, and soul. This contro is his rule, to be with many in his 'enech,' and these are to preserve his life. Rule, i.e. right or regulation. Of the chief from the Aire-desa to the king, i.e. these are all the chieftain grades. Why are they rulers? i.e. what is the reason that they are rulers? Because every one is ruler of his own land, whether it be small, or whether it be large, i.e. for every one is ruler of his own land or of his own vassals, whether he possesses much or little of them, i.e. of the land or of the vassals.

What cases of these extend to three days? Hosting, rent, an assembly, service of attack, and service of defence, the failure to supply the feast of a king, the inviolability of the interterritorial law of a king, the safety of a hostage, a road, a high road, stock in return for which food-rent is due, the maintenance of a first wife, the keeping up of the rent of a sick person, satire, 'airer'-fine, compensation, disturbing a fair, a quarrel in an ale-house, disregarding a notice, the injury of thy chief, working a valuable horse, taking

DISTRESS. beim naillech nað neptað tuatha, tecor polað mbreit-
 heman, banceloth briugað for tuata do eriodbuid;
 eforigain do mic, do moga, di mna—on t'inchuib, ath-
 cuma do conlommnai, airdme altoire, reoit aenais, leirua
 cuirmtuige, meth maire, facbail obele ior bu ocur
 laega, urba ior feruib, airdbe naindeilg.

Cirne lepa do na ib ren, .i. cia lep no cia lin do na hib taá
 cuma geilt a lepa d'acra for treiri tulla? .i. do treiri ior fut, .i. an
 ir nepom toirtoe don treiri ior fut do nalla runo for tul treiri.
 Sloges, .i. rmaét metá rloisr ar treiri, .i. cipeo rloisr, 7rl. Cif,
 .i. let, .i. cipeo cif do na tri cifib, 7rl., gabar diabalta ar treiri, .i. in
 rmaét ata inoib rin uil ar treiri, ocur uaral for iril beirur i tulla-
 taró caé ni oib uil. Meth feir, .i. in rmaét metá ar treiri, ocur
 uaral for iril ric. Slan cairtoe, .i. iré ir lair in lanao n-erai
 olisur i turbro a cairtoe dapa rlan, ocur ni don cetharó ric, .i. enecclann
 don ruz i mbriuró a cairtoe, .i. ir e rein ir airtne rru. Slan n-airtoe,
 .i. in lanao neirai olisr in t-airtu i telguro airtur air. Rot, .i. bec, .i.
 im a mbi clao. Ramat, .i. mor, .i. im na bi clao, .i. ramet cur a rsetenn
 caé ior ret, ior conaire, .i. rmaét nemglanta na ruc ar treiri ocur ni
 don cetharó [7rl.] Rath oinaurbiatar, .i. aithsin rata roirgallna;
 a rmaét ar treiri, ocur uaral for iril ric, .i. raserat. Polach cet-
 muirtoe, .i. imrulang na cetmuirtoe rru rú tri mbliadan, no do
 gner, ocur letgabail diabalta in bto; ocur do don cetharó ric, .i. athair,
 ocur mathair, ocur oruit, ocur mer, for uin, ocur cach polach olcena for
 treiri. Polach cif lobair, .i. im rulang cifra in ruine rois, .i.
 diablao in cifra, .i. in rmaét ril inn iré ril runo. Aer, .i. enecclann, .i.
 ar lan, uaral for iril. Airer, .i. ar rsetmaró, .i. la enecclann; uaral
 for iril. Oiburoe, .i. in aenmar rann rchit do neoch; no cumao e
 in coirtoe airtor i bail i roich a bet ar treiri, no a enechgaur.
 Mercburoe aenais, .i. seabaró ano, .i. in rmaacht; enecclann olisr ar

¹ Stay.—The stay ('anadh,') of the immediate distress was a fixed period, dur-
 ing which it remained in the creditor's possession, or in one of the recognised greens
 or pounds, whither it was taken on being seized. During the stay ('anadh') of the
 distress with time, on the other hand, it remained in the debtor's possession, a
 pledge for it having been given to the creditor.

an oath which the country does not confirm, withhold-
ing his fees from the Brehon, to take from the Brewy
that which makes him famous in the territory, in-
juring thy son, thy slave, thy wife—which is a blot
upon thy honor, maiming thy chained dog, injuring
the utensils of the altar, the 'seds' of a fair, the
vessels of an ale-house; withholding the toilet requi-
sites, leaving the way open between cows and calves,
making gaps between grass fields, making pointed
stakes.

DISTRESS.

What cases of these extend to three days? i.e. how great or how many
are those things which have use, the rights in respect of which have an immediate
distress with three days stay? i.e. instead of three days with time, i.e. the thing
which is a necessary of life, and is subject to a distress with time, having a stay
of the three days, becomes here subject to an immediate distress with a stay¹ of
three days. A hosting, i.e. the fine for failing respecting a hosting has a stay of
three days, i.e. whatever hosting, &c. Rent, i.e. half, i.e. whatever rent of the
three rents, &c.; double of it is taken in three days, i.e. the 'smacht'-fine which
is for all these has a stay of three days, and "chief from inferior" causes every one
of these to be immediate. The failure to supply the feast of a king, i.e.
the fine for the failure has a stay of three days, and "chief from inferior," likewise.
The inviolability of the interterritorial law of a king, i.e. he is entitled
to full 'eric'-fine for the violation of his interterritorial law notwithstanding his invio-
lability, and "one of the four conditions" likewise, i.e. the king has honor-price
for the breaking of his interterritorial law, and he himself is the hostage for it.
The safety of a hostage, i.e. the full 'eric'-fine to which the hostage is
entitled for casting hostageship upon him. A road, i.e. a small one, i.e. to which
there is a fence. A high road, i.e. a great one, i.e. to which there is no fence,
i.e. a great road to which all by-paths and by-roads extend, i.e. the 'smacht'-fine for
not cleaning the roads has a stay of three days, and "one of the four conditions,"
&c. Stock in return for which food-rent is due, i.e. restitution of the stock
of the chief of second claim; its 'smacht'-fine has a stay of three days and 'chief
from inferior," likewise, &c., i.e. free stock. The maintenance of the first
wife, i.e. the support of the first wife for the space of three years, or always, and
the second portion of the double seizure for the food; and "one of the four conditions"
likewise, i.e. the support of father and mother, fool and lunatic, has a stay of one
day, and every other support has a stay of three days. The keeping up of the
rent of a sick person, i.e. for continuing the rent of the sickly person, i.e. double
of the rent, i.e. the 'smacht'-fine which is for it is what is referred to here. Satire,
i.e. honor-price, i.e. for the full, "chief from inferior," &c. 'Aier'-fine, i.e.
upon the seventh, i.e. with honor-price; "chief from inferior," &c. Com-
pensation, i.e. the twenty-first part due to a person; or, it is the body-fine for an
unintentional offence, where it happens to have a stay of three days, or for causing
a person to blush. Disturbing a fair, i.e. by fighting there, i.e. smacht-fine;

- DISTRESS.** *ερείρι*: ní don cetharóa. *Υρξάλ* cuirmtchige, .i. *ric et oc*. *Ροcρα* n-*apéta*, .i. *γμαcτ* *διατα* *το mic* *διεbiniξ* *ταp* *απαδ*. *Αmlεp* *το pλάτα*, .i. *α pλάτ* *τ'aimλεp* *το neoch*, .i. *αpραιτ*, *co* *πολιξiδ* *eneclann* *τα*, *in* *eneclann* *γiη* *ap* *ερείρι*; *no* *amλεp*, .i. *brach*. *Ροimριm* *eich* *buatoa*, .i. *γμαcτ*, .i. *píach* *ροimριme* *ann* *ap* *ερείρι*; *ní* *don* *cetharóa*, .i. *σιγλαim* *pεc*. *Deim* *naillεch* *nao* *nepταo* *tuatúa*, .i. *in* *pip* *λiγi*, .i. *bo-aipe* *no* *oc-aipe*, .i. *naill* *cinncti* *im* *eneclainn* *in* *tan* *nach* *cpen* *moρ* *λaiγiη* *tuatú*, *ap* *ma* *tuapupταλ* *papταiδ* *píac*, .i. *λiγiε* *cinnceδ* *cinncti* *in* *tuatú* *ocup* *noδa* *nepταmap* *leo* *pε* *γiúa* [*αταbairε*] *ime* *na* *ερείρι*, .i. *pip* *na* *bo* *inolaγi*, *ocup* *anao* *na* *hachgabala* *gebταp* *impi* *ap* *ερείρι*; *ocup* *ní* *don* *cetharóa* *beipup*.
- O'D. 105.**

1n *taua* *biap* *pop* *caδ* *pεc*, *icpi* *beoσιl* *ocup* *mapbosi*, *ip* *e* *pip* *pε* *iapupτα* *λiγi* *caδ* *pεoit*, .i. *pip* *na* *λulai* *ap* *aine*, *pip* *na* *bo* *inolaγi* *ap* *ερείρι*, *pip* *na* *pamapce* *ocup* *na* *oaipe* *ocup* *na* *oapταoα* *ap* *cuicti*, *γiηl*.

Tecop *polao* *mbrictheman*, .i. *ta* *tecapthap* *ní* *ta* *polao* *cpuro* *on* *bpeitεman*, *no* *aiλεoc*, *eneclann* *ap* *ερείρι*; *ní* *don* *cetharóa*, .i. *oiablaró* *na* *aiλε* *tec*. *Đancloσh* *bpiuγai* *pop* *tuatá* *to* *epiσioσbuo*, .i. *apnoiβαδ* *im* *in* *mbriuγao* *im* *ta* *nbenann* *a* *eneδ* *taicnemaδ* *ip* *na* *tuatúib*, .i. *na* *ba* *inlaεa*, *no* *na* *muca* *pεpca*; *ocup* *ní* *don* *cetharóa*, .i. *pεoit* *ερείρι* *péin*, *no* *ip* *λiγi* *pina*. *Epopγaiη* *to* *mic*, .i. *pεoit* *aine* *pó* *λoit*, .i. *eneclann* *ap* *ερείρι*; *ocup* *ní* *don* *cetharóa*. *To* *moγa*, .i. *pε*. *Oimna*, .i. *opεann* *ip* *innpca*, *a* *mhualaδ* *no* *a* *papupγaδ*. *On* *ic'* *inchaib*, .i. *péin*; .i. *ip* *on* *a* *t'incab* *epopεain* *to* *mna* *ocup* *to* *moγa*; *in* *eneclann* *uíl* *ann* *ap* *ερείρι*, *ocup* *ní* *don* *cetharóa*. *Athcuma* *to* *conlomnai*, .i. *eneclann* *to* *cuma* *co* *hané* *no* *c[o]* *hava* *don* *coin* *bir* *apim* *lomann*; *in* *eneclann*, *ocup* *ní* *don* *cetharóa*, .i. *a* *γμαcτ* *puno* *a* *atéγiη* *pop* *ann*. *Aiomε* *alcoipe*, .i. *cuach* *ocup* *cailech*, *ocup* *ní* *h-aimpup* *oipunnn*; *eneclann* *ap* *ερείρι* *ocup* *uapal* *pop* *ipil*, .i. *a* *γmachc* *ocup* *atéγiη* *pop* *ann*, .i. *a* *oiablaró*. *Seoit* *aenaig*, .i. *in* *pupm* *oelge*, .i. *na* *pεoit* *gnatathep* *to* *bpeit* *i* *n-aenach*, *ocup* *i* *naimpup* *aenaig* *pou* *hgne* *cetna*, .i. *in* *tan* *nach* *aimpup* *aenaig* *in* *eneclann*, *ocup* *ní* *don* *cetharóa*. *Lepta* *cuirmtchige*, .i. *in* *tan* *naδ* *nepam*, *no* *ní* *pup* *bpuinn* *cuirmtciγi*, *eneclann*, *ocup* *ní* *don* *cetharóa*, .i. *a* *oiablaró*. *Meti* *maipe*, .i. *etach* *oap*, *ocup* *nitapuc*, .i. *in* *pcaatan*, *ocup* *ip* *i* *aimpup* *a* *oεana* *in* *pcaata*; *ocup* *a* *oiablaró* *ap* *ερείρι*, *no* *oiablaró*

¹ *Not at the time of mass.*—In O'D., 105–6, the reading is “a cup and a chalice, i.e. in which mass is offered every Sunday or every day.”

lawful honor-price with a stay of three days *for it*; "one of the four conditions," DISTRESS. *Disregarding* a quarrel in an ale-house, i.e. same as the last. Disregarding a notice, i.e. the 'smacht'-fine, which is for feeding thy criminal son notwithstanding the notice. The injury of thy chief, i.e. the injury of his chief by a person, i.e. to betray him, so as that he is entitled to honor-price from him, that honor-price has a stay of three days; or, 'amlus,' signifies betrayal. Working a valuable horse, i.e. 'smacht'-fine, i.e. there is a fine for use for it with a stay of three days; "one of the four conditions," &c. i.e. 'dighlaim' of 'seds.' Taking an oath which the country does not confirm, i.e. the true oath, i.e. of a Bo-aire, or an Og-aire, i.e. a certain oath respecting honor-price when he has not great influence in the territory when it is proof of binding debts, i.e. the territory require an oath, and they are not able to give a longer time for it than three days, i.e. the time for proof of the incalf cow, and the stay upon the distress which is taken for it is three days; and 'one of the four conditions causes it,' &c.

The stay which is for every kind of 'sed,' both live chattels and dead chattels, is the time required for the proof of each 'sed,' i.e. the proof of the milch cow in one day, the proof of the incalf cow in three days, the proof of the three-year-old heifer, and of the 'dairt,' and 'dartadh,' is in five days, &c.

Withholding his fees from the Brehon, i.e. if any part of his wealth or of his fee of a twelfth be kept from the Brehon, honor-price shall be paid for it in three days; "one of the four conditions," &c., i.e. double the twelfth. To take from the Brewy that which makes him famous in the territory, i.e. to take from the Brewy the thing which makes him honored among the people, i.e. the incalf cows, or the barren hogs; and "one of the four conditions," &c., i.e. they are 'seds' of three days' stay themselves, or it is 'loigh-fine.' Injuring thy son, i.e. 'seds' of one day's stay injured him, i.e. honor-price *for it* in three days; and "one of the four conditions," &c. Thy slave, i.e. same as the last. Thy wife, i.e. an injury the most intolerable, by striking or violating. A blot on thy honor,* i.e. thine own, i.e. the injury done to thy wife or thy slave is a blot on thy honor; the honor-price which is for it has a stay of three days, and "one of the four conditions," &c. Maiming thy chained dog, i.e. honor-price to him quickly or lawfully for the dog which is kept bound by a rope; *there is honor-price for it*, and "one of the four conditions," &c., i.e. there is 'smacht'-fine here and restitution with a stay of one day. The utensils of the altar, i.e. a cup and a chalice, and it is not at the time of mass;¹ honor-price with a stay of three days for it; and "chief from inferior," &c., i.e. a 'smacht'-fine and restitution in one day, i.e. double. The 'seds' of a fair, i.e. the chief brooches i.e. the 'seds' which are usually brought to the fair, and it is similar at the time of the fair, i.e. honor-price when it is not at the time of the fair, and "one of the four conditions," &c. The vessels of an ale-house, i.e. when they are not articles of necessity, or when it is not at the approach of a banquet; honor-price, and "one of the four," &c., i.e. double. Withholding the toilet requisites, &c., i.e. the white cloth, and the 'nitairic,' i.e. the mirror, and it is at the time of looking at one's shadow; and there is double *fine* in three days, or double of the 'invid' and the washing, i.e. the honor-price, and "one of

* Ir. : *face*.

DIRECTIONS. inbri ocuf foilect, .i. in enecclann, ocuf ní don cetharó. Facbail obele i tiri bu ocuf laega, .i. in enecclann ar tpeiri, ocuf ní don cetharó, .i. an fmaect no in diaclao in laeta. Uirba i tiri ferai, .i. foit ane ro loiteó ann, .i. cuic foit, .i. oi ba mo iiri aile ar tpeiri, .i. fmaect ocuf ní. Oiróbe nainóeile, .i. in deile, .i. no in cuaili, .i. iiri epi co mbi ocuf a fonn biraic amail deic, .i. letrao rin, ocuf fcaileó romaino; ocuf ní don cetharó, ocuf foit ane ro millectar in fal, ocuf inbleogann [77l].

Cio ara cuirtheir do tpeire ina leira ro? Co tarbado neach [cach] urcomdoe de. Cio ar na ro mecha fair i ecen anao tpeire fpir? Cio dono ar na regat cuicte, no dectao? Dai aenech na damet anao.

Cio ara cuirtheir do tpeire? .i. cio ní no cia ní ina cuirtheir ar tpeiri na leira (.i. co tpeiri) ro fect cuicte no dectao no? Co tarbado nech urcomdoe de, .i. co tarba cach in comdeitpeir olegar de lairi comit rin do ne; no co tpeir do neoch a uafal comdoe fpi oileó, ar na ro mecha fair he. I ecen anao tpeire fpir, .i. i ecen anao fpir in ne tpeiri ne gabail; no i ecen anao fpi comdeitpeir in fect olegar de amail ata maní nimde tpeiri, no cuicte, no dectao. Cio dono ar na regat cuicte, .i. cio oin nae anao cuicte no dectao inoiaitpeir oira. Dai ainech na damet anao, .i. dai noca damann in enecclann anao iira uiri ina rin, .i. in raic, .i. anao tpeiri ar na fectar tpeiri.

Ite athgabala tul cuicte in ro: im thobach do cho-morba fpi mai, im a rinbado iari na ead, im oinoir duinechaid, im a eipic iari na fpi, im foial camthir, im oingbail mec buirge, im cept fild tar crich, im imcomur nairi, im on leirama, im fuliu mec achorba.

Ite athgabala cuicte in ro, .i. ite in ro na hachgabala bepar ar in tul[a]ic, ar a mbi anao cuicte, .i. oiglam fect ro fpi no aipic nemio, .i. an ar toirioe don cuicte iari fut do fepio fono for tul

¹ And one of the four conditions, &c.—The contraction in the Irish ní. probably stands for ní don cetharó.

the four conditions," &c. Leaving the way open between cows and calves, i.e. the honor-price has a stay of three days, and "one of the four conditions," &c., i.e. the 'amacht'-fine or double the milk. Making gaps between grass-fields, i.e. 'seds' of one day were injured in the case, i.e. there are five 'seds,' i.e. two cows for every stake, with a stay of three days, i.e. 'amacht'-fine and "one of the four conditions," &c. Making pointed stakes, i.e. like thorns, or like spikes; i.e. cutting them until their points are sharp like thorns, i.e. this is cutting, but the previous case is loosening; and "one of the four conditions," &c., and 'seds' of one day's stay were injured by the fence, "and the kinsman," &c.

Why are these cases fixed at three days? That every one may give perfect security respecting it. Why is there necessarily a stay of three days upon what is failed in? Why, too, do they not extend to five days or ten days? Because honor does not admit of *longer* stay.

Why are *these cases* fixed at three days? i.e. for what or wherefore are these cases fixed at three days (i.e. to three days) rather than five or ten days? That every one may give perfect security respecting it, i.e. that every one may give the proper thing which is due of him during that space of time; or until he gives to one his noble security for what is due, that it may not be failed in. There is necessarily a stay of three days upon it, i.e. it is necessary that there be a stay of three days' time for distraining; or it is necessary that there be a stay until the 'sed' be proved, which is due of him as it is, unless three days, or five days, or ten days, have elapsed. Why, too, do they not extend to five days, i.e. why, then, is it not a stay of five days or ten days that is allowed them? Because honor does not admit of longer stay, i.e. because honor-price does not admit of a longer stay than that upon it, i.e. the surety, i.e. there is a stay of three days upon the 'seds' of three days.

These are the immediate distresses of five days: for distraining the heir of a dead man, for satirizing him after his death, for proof of secret murder, for its 'eric'-fine after its discovery, for carrying off an animal's covering, for taking care of the son of a harlot, for the right of a poet beyond a territory, for satire of an unascertained kind, for the blemish of a nickname, for the false suing of a son in land.

These are the *immediate* distresses of five days, i.e. these are the distresses which have become immediate, upon which there is a stay of five days, i.e. those which follow are 'dighlaim' of 'seds' or 'aird nemidh,' i.e. that which has necessarily a stay of five days in distress with time, has here five days in the imme-

DISTRE. cuicci. 1m a rinnoas, .i. in enecclann uil ann ar t-ríoir. 1m uinnoir uinnetthair, .i. luigi na uinnetthair ar cuicci. 1m roxal camthir, .i. in tuarcan. 1m uingbail mec buirrighe, .i. mac na mbair tairi arnair. 1m ceir fíle, .i. ar ceirceir uon fíle. 1m imcomair nair, .i. im coirceir, ceir coir im an enecclann uilegar ina asrao.

Hice athgabail tui chuicthe in ro. Ro cet urdairc de cuicthe i cuic, cumu la cuic cirta doiriat cach ae ar a laim, co mbi cuicthe cin cuicir, atair, ocur mac, ocur ua, ocur brathair, ocur ben. Cuic cinair cach ae ríde, cin laime, cin coir, cin tengad, cin bel, cin rula: cin laime, de guin, no gair, no m-i-muir; cin coir, dibemium, no forumtecht mignima; cin tengad, di air, di anmet do gurorill; cin bel, di iche meirle; cin rula, di aithniu no foricriu mignima.

Hice athgabail tui chuicthe, .i. caé ni ir tuilla uonb ir tuilla do rinbleogain, cipe anad ber fair, .i. uiglainn fet an ro rir no aru nemio. Ro cet urdairc de, .i. ro cinno no ro canao de co urdairc i cuic, .i. ro cumao cin in cuicir ro for cuicci, ocur feoit; no ro cum adá a cuicci uiglainn noaine rano for tuillatad.

Ceirir eirnaib tuilla do rime rano; uiglainn fet, ocur uiglainn noaine, ocur uairal do iril, ocur crich.

La cuic cirta doiriat cach ae ar a laim, .i. la cuic cirta tuillir no arileogir caé ogas uib o laim, .i. tuillir cach ae ar a laim cinchi. Co mbi cuicthe cin cuicir, .i. cumtha cin in cuicir ro for cuicci; no uono ir caé athgabail gabur uon cirtach in cuicir ro, do neoch ic feoit cuicci ro, ic tuilla in ro, ocur iar fut ó rann [amaé], ac cio be do na cuic cirtaib [ro] na cuicci nama. .i. Iciar ro in cuicir imar gabad athgabail tuilla do neoch; no na cuic eirnaib im a tuad anao cuicce for in athgabail amail acubramair romaino tuar cer t-ríora.

diat distress. For satirizing him, i.e. the honor-price which is for it is fixed at three [five] days. For proof of secret murder, i.e. the proof by oath of the secret murder is in five days. For carrying off an animal's covering, i.e. the tartan. For taking care of the son of a harlot, i.e. the son of the known unchaste woman. For the right of a poet, i.e. as an exception to the poet. For satire of an unascertained kind, i.e. for demanding the honor-price which is due for it in a proper manner.

DISTRESS.

These are the immediate distresses of five days. They were properly fixed at five days for five persons, as it is by the commission of five offences that each of them deserves it, so that the liabilities of five persons have a stay of five days, father, and son, and grandson, and brother, and wife. Five-fold are the crimes of each of these—crime of hand, crime of foot, crime of tongue, crime of mouth, crime of eye: crime of hand, by wounding, or stealing, or mis-using; crime of foot, by kicking, or moving to evil deeds; crime of tongue, by satire, slander, or false witness; crime of mouth, by eating stolen things; crime of eye, by observing or looking on at an evil deed.

These are the immediate distresses of five days, i.e. every thing that is immediate in the case of persons themselves is immediate to their kinsmen also, whatever may be its stay, i.e. these which follow down here are 'dighlaim sed' or 'ard-nemhidh.' They were properly fixed at five days, i.e. they were settled or described in a proper manner. For five persons, i.e. the liability of these five persons was fixed at five days' stay, and 'seds,' &c.; or that it might be lawful that 'dighlaim ndaine' should here be immediate.

Four cases of immediate distresses are here reckoned; 'dighlaim' of 'seds,' and 'dighlaim' of persons, and "chief from inferior," and "territory."

As it is by the commission of five offences that each of them deserves it, i.e. by five crimes each individual of them deserves or merits it by the deed of his hand, i.e. each of them deserves it by his ministering hand. So that the liabilities of five persons have a stay of five days, i.e. the responsibilities of these five have a stay of five days; or every distress which is taken from the debtor among these five, when they are 'seds' of five days that are taken, is immediate here, and with time elsewhere, except whichever of the five debtors have the five days only. That is, these are the five persons on account of whom an immediate distress is taken from a person; or these are the five cases in which a stay of five days was allowed for the distress as we have already stated above.

Every distress which is immediate to the debtor is also immediate to the kinsman; or every distress which is taken by one of them from the other shall be an immediate one. DISTRESS.

If it be a 'sed' subject to an immediate distress of one day that is due of the father, it is a 'sed' subject to an immediate distress of three days that is due of the son; the same of the father, &c., as regards three days, and five days, and ten days. A 'sed' of three days' stay has been injured; the kinsman *being sued* brings it to five days; the liability of the nearest kinsman, and every thing which is immediate to the nearest kinsman, is upon time to every other kinsman.

Every 'sed' which is subject to immediate distress to these five persons is immediate to the person who pays for their liabilities; or, indeed, *according to others*, this case is an exception, i.e. every 'sed' of three days which was taken from one for his liability has a stay of five days, and it is immediate upon his relative. By a figure we have mentioned these 'dighlaims,' though they are not correct. This is an old book.

Crime of hand, by wounding, i.e. persons. Or stealing, i.e. 'seda.' Or misusing, i.e. of the gold, of the iron, of the silver; or evil using, in loosening or breaking. Crime of foot, by kicking, or moving to do evil deeds, i.e. to go near, i.e. or going to do evil deeds whether far or near; or going to do evil, and not *necessarily* to a distance. Crime of mouth, in eating stolen things, i.e. by eating illgotten things, i.e. stolen things. Crime of tongue, by satire, slander or false witness, i.e. betraying, or the full satire, or whatever kind of satire it may be, i.e. the 'glamh dicenn,' i.e. giving a bad name or a nickname. Crime of eye, by observing or *looking on at an evil deed*, i.e. his eye upon a particular person, i.e. to look on at a distance. Or observe an evil deed, i.e. whether the looking-on was from afar or near.

For there are four lookers-on with the Feini, each of whom is different: a looker-on of full fine, a looker-on of half fine, a looker-on of one-fourth fine, and a looker-on who is exempt. A looker-on who incurs full fine, is a man who instigates and accompanies and escorts and exults at his deed in the territory, but who has not inflicted the wound with his own hand.

DISTRESS. Sellach doṛlṭ lech fíachu ní cairṁdelbai, ní goin, do
 — gní gnímu olchena, lech fíach fíair.

Sellach doṛlṭ cethramthain feich, ní cairṁdelbai; ní
 dena ní don[á] gnímaib feo, áct do caeméet nama,
 ocur naṁ nupṛgair, ocur na tefṛairṡ.

Sellach ṛlan ní cairṁdelb, ní dene ní dṭ naib gní-
 maib feo, ocur ṡaibef oca cáé níṛt ocur cach foluṁ,
 acht do caeméet á heṛlinn co innill, co netarṡcaráṁ
 ṛruu í n-inill.

Ḑit fellairṡ ṛlana anṁ chena, .i. cleirṡ, ocur mna,
 ocur mec, ocur aer naṁ meirṭ ṡona ná anacal ná
 upṡair, ocur eccuinṁ ocur eṛcúinṁ.

Ar atáa ceitṛi fellairṡ lá fṛéne, .i. atat ceitṛi ṛléatṡ ṁa
 naṛneṡinn in fṛinechar.

Cinṁur ṛo ṛoich lan fíac ṛor in fellac laín? .i. leṁ ṛair ar
 teét co maṡin ocur ṁeṛaét maṛbṁa aici, ocur cethruime ṛair
 ar fellceét, ocur cethruime eile ar coimitecht í muṡ leo í
 n-inill; cethruimi ṁona ṛor in fellac leṁ ar feillceét, ocur
 cethruimi ar coimiteét amuṡ í n-inill. Cethruimi ṁono ṛor in
 fellach cethramthan ar coimitecht amuṡ ocur ní caemnacair
 anocol; connecair imurṛo in diaṛ eile, ocur amuṡ bíṛ in fellac
 O'D. 111. leṁ, ocur in fellac cethramtan, [tall ṛoneair fellairṡ laín.]

Sellac doṛlṭ lan fíachu, .i. fellac tuillṛ no aṛilṁuṡṡ lanáṁ
 fíach. Fṛeṛ cairṁdelb, .i. ṁeṛaét maṛbṁa oca, .i. ṁo ní in cairṁdelb
 tall itṛ ná tṡṡib á ṛaṁ ticiṁ amach, .i. ṁul co maṡin no in timṛaṁ.
 Ocur coniméet, .i. amach, .i. co haṛ in maṛbṁa, .i. bíṛ ina comiteét oc
 venam in maṛbṁa. Do coméet, .i. leo iaṛ ar maṛbṁa ó maṡin
 aniach. Ḑuacair á ṡnóm í tuairṁ, .i. buacairṡ ṛe in ṡnómáṁ ṛin
 íṛ in tuairṁ.

A looker-on who incurs half fine is he who does ^{DISTRESS.} not instigate, does not wound, but does all the other acts, by which he incurs half fine.

The looker-on who incurs one-fourth fine does not instigate; he does not do any of these acts, but accompanies only, and does not prohibit, and does not save.

The looker-on who is exempt is he who does not instigate, who does not commit any of these acts, and who brings against them all his strength and resources, but he accompanies them from an insecure place to a place of security, and separates from them in that place of security.

There are also other lookers-on who are exempt, i.e. clerics, and women, and boys, and people who are not able to wound or protect or forbid, and imbeciles and incapables.

For there are four lookers-on with the Feini, i.e. there are four eye-witnesses which the Fenechus mentions.

How does full fine come upon the full looker-on? i.e. half upon him on his coming to the place with the intention of killing, and one-fourth upon him for looking on, and the other fourth for accompanying them outside to a place of security; there is also, upon the looker-on who incurs one-half fine one-fourth fine for looking on, and one-fourth for accompanying them outside to a place of security. There is also one-fourth fine upon the looker-on who incurs one-fourth fine for accompanying them outside when he cannot protect; but the other two can *protect*, and the looker-on who incurs half fine, and the looker-on who incurs one-fourth fine are found outside, the looker-on who incurs full fine inside.

A looker-on who incurs full fine, i.e. an eye-witness who deserves or merits full fine. The man who instigates, i.e. who has an intention of killing, i.e. he causes the instigation within between the people of the house by saying "come ye out," i.e. going to the place or having the intention. And accompanies, i.e. out, i.e. to the place of the killing, i.e. who is in their company when they commit the killing. And escorts, i.e. who goes along with them, after the killing, out from the place. Exults at his deed in the territory, i.e. he boasts of that deed in the territory.

DISTRESS. — Mat cuiboi ocuf fep laime, oi cumail oiri ocuf cumal aithgina po fep laime deirge laef na gona ano, ocuf va cumail fori fellac lanriachach, 77l. Manbet cuiboi, acé na fellac nama, tui cumala oipe, ocuf cumal aithgina fori in fellac lanriachach, a let fori in fellac letriacac.

1 tuiach, .i. po ceirio ilach. Nio goin a lam, .i. vo gona va poirio. Sellach uorli lech riachu, .i. tuillir no arileitigir let riach, .i. amuis riach, ocuf ni uithriacairi marbad. Ni cairvelbai, .i. noco teit co maigin, noco vein in timriacacac ar menmain. Ni goin, .i. ni uingne goin ce vo poirio. Vo gni gnima olchena, .i. co nimcet vo cuomteit ocuf buacacacac a gnim, .i. caimteit amuis ocuf fellisicht, .i. let coirpoipe riach cen mota in aithgin. Sellac uorli cethriam-thain feich, .i. tuillir no arileitigir cethriame riach. Ni cairvelbai, .i. noco venanto in cairvelb, .i. uil co maigin, .i. ni vein in timriacacac ar menmain. Ni ven a ni dona gnimaib feo, .i. vo caemteit, no vo cairvelb, na gni, na ilac, .i. ni caemnacairi anacal. Acé vo caemteit nama, .i. acé abet ina coimteit nama oc venam in marbta, ota eirioill cu himill, .i. in a riachacac. Nao uirgairi, .i. o brieitir, no co na nipe, .i. nao forocairi. Na tairiirig, .i. o gnimriacacac vo ipac, .i. co na riachacac, .i. ni riach acac tairbairi. Ni vene ni uinaib gnimaib feo, .i. vo cairvelb, no vo caemteit, acé o ta eirioill co imill. Tairber oca, .i. ar ualgar fein. Cach folu, .i. ualgar neich eile, .i. a riachacac nipe. Acé vo caemteit a heirlinn co innill, .i. a baile a uerina in marbad co riachacac co himill, ocuf ip ime po bai uair na caemnacairi riachacac riach a n-eirioill. Dit fellisicht riach, .i. cia co nipeitir anacal. Chena, .i. cen mota rin. Cléirig ocuf mna ocuf meo, .i. ni etait gni ar a tuiacac ocuf ar a tuiacac, ocuf ni cuimcet anacal. Nao meiri gona, .i. o lam. Na anacal [.i. o gnimriacacac. Nao uirgairi], .i. o brieitir ni uentari fori cia uerant. Eccein, .i. na meic beca no mui. Ercunio, .i. na riachacac no ualgar.

O'D. 110.

O'D. 110. Acéit centri fellisicht, 77l. Se cumala oipe riomnter runn, .i. cumal [co let fori fep laime, ocuf cumal] co let fori fep

¹ He.—The looker-on who incurs full fine.

If he be in participation with the perpetrator, there shall be DISTRESS.
two 'cumhals' of 'dire'-fine and one 'cumhal' for restitution upon
the man of the red hand who inflicted the wounds, and two 'cum-
hals' upon the looker-on who incurs full fine, &c. If he be not a
participator, but only a looker-on, there shall be three 'cumhals'
of 'dire'-fine, and one 'cumhal' of restitution *upon the man of the*
red hand who inflicted the wounds, and one 'cumhal' upon the looker-
on who incurs full fine, and one-half upon the looker-on who
incurs half fine.

In the territory, i.e. he raised the shout.² Who has not inflicted the
wound with his own hand, i.e. he would have inflicted a wound if he had
reached *the place*. A looker-on who incurs half fine, i.e. who deserves
or becomes liable to half fine, i.e. he was found outside, and he had not the inten-
tion of killing. He does not instigate, i.e. he does not go to the place, he
does not form the intention in his mind. He does not wound, i.e. he does not
wound though he has come. Does all the other acts, i.e. he goes, he
accompanies, and exults at his deed, i.e. to accompany outside and to look on,
i.e. there is half body-fine upon him besides the restitution. The looker-on
who incurs one-fourth fine, i.e. who deserves or merits one-fourth fine.
He does not instigate, i.e. he does not cause the instigation, i.e. to go to
the place, i.e. he does not form the intention in his mind. He does not com-
mit any of these acts, i.e. either accompanying, instigation, wounding, or
exultation, i.e. he was not able to protect. But he accompanies only, i.e.
to be in their company only while committing the killing, *and while going from*
an insecure to a secure place, i.e. in his presence. Who does not prohibit,
i.e. by word, or to the best of his ability, i.e. who did not warn. Who does not
save, i.e. by deeds, though he were able, i.e. by his strength, i.e. he does not save
through indifference. Who does not commit any of these acts, i.e.
by instigation, or by accompanying, except from a place of insecurity to a place of
security. Who opposes them, i.e. himself. All resources, i.e. by means of
others, i.e. the power of his forces. But he accompanies from an inse-
cure place to a place of security, i.e. from the place where the killing
was committed until they reached a place of security, and the reason that he did
so was because he was unable to separate from them in the insecure place. These
are *also* lookers-on who are exempt, i.e. even though they could pro-
tect. Also, i.e. besides the above. Clerics, and women, and boys, i.e.
they are not able to wound in consequence of their insignificance and their power-
lessness, and they are not able to protect. Who are not able to wound, i.e.
by hand. Nor protect, i.e. by deeds. Who do not forbid, i.e. by word,
it would not be done for them though they should request it. Imbeciles, i.e.
little boys or lunatics. Incapables, i.e. the old men or madmen.

There are four lookers-on, &c. Six 'cumhals' of 'dire'-fine are
divided here, i.e. a 'cumhal' and a half upon the perpetrator, a

² *Shout*.—O'D., 109, reads: "he boasts of that as a victory in the territory, i.e.
in his own territory."

DISTRESS. mbraith, ocur cumal co let for fellac lan riachac; tui ceth-
ruimi cumail for fellac letriacac; b6 ocur tui rcrepail for
fellac cethramthan; bo ocur tui rcrepail i rre6 tuarceit ann.
Tabair fe rcripail for in triar lain, ocur tui rcrepail for
fellac leti, ocur rcrepall co let for fellac cethramtan; ceora
pinginne dec ocur let pinginn i rre6 tuarceit; fe pinginne oib
do triur lain, ocur in re6tma6 pinginn do fellac leti, ocur let
pinginn do fellac cethramthan. Se pinginne ann iarum; in
cuic rilet ann cuic ranna dec do denam oib, da rann dec oib
for in triar lain, ocur a do for fellach leti, ocur aen rann
for fellach cethramthan, cono bo ocur dairt ocur trian
pinginne, ocur in cuic6 rann dec do pinginn.

Mao cuiboiur i tui fellach lain ocur leti, ceitui cumala for
fellac lain, ocur da cumail for fellac leti. Mao cuiboiur i tui
fellac lain ocur cethramthan, i r cumal co cuic6 cumala for
fellac cethramthan.

Mao cuiboiur i tui fellac cethramthan ocur leti, i r cumal
for fellac cethramthan, ocur a do for fellac leti.

- O'D. 111. It he in ro aithgabala tul dechmai6i :—[aithgabail
ar6 neime]; aithgabail ret co nim cloi oirri; aithgabail
O'D. 111. tobag dair crich; [aithgabail foindethaig foindlea
fine;] aithgabail foindethaig foindle tuatha; marb-
thobag; rlan ngeill; rlan ngill; aithgabail anrii.

It he in ro aithgabala tul dechmai6i, .i. ac6 ann ro na aithga-
bala ar ambi an6 de6mai6e iar na bnech for tullata; ocur gnao

¹ *Pinginn*.—The following table gives the proportions which satisfy the com-
putation in the text, viz. :—

1 cumhal	= 3 bo' or 3 cows of full legal value.
1 bo'	= 24 screpalla.
1 screpall	= 3 pinginns.
1 dairt	= 12 pinginna.

'cumhal' and a half upon the betrayer, and a 'cumhal' and a half upon the looker-on, who incurs full fine; three quarters of a 'cumhal' upon the looker-on who incurs half fine; a cow and three 'screpalls' upon the looker-on who incurs one-fourth fine; a cow and three 'screpalls' is what remains. Add six 'screpalls' for each of the three *lookers-on* who incur full fine, and three 'screpalls' for a looker-on who incurs half fine, and a 'screpall' and a half upon the looker-on who incurs one-fourth fine; there remain thirteen 'pinginns,' and a half 'pinginn;' six 'pinginns' of these for the three who incur full fine, and the seventh 'pinginn' for the looker on who incurs half fine, and half a 'pinginn' for the looker-on who incurs one-fourth fine. Six 'pinginns' afterwards remain; these are divided into fifteen parts, of which twelve are upon the three who incur full fine, and two upon the looker-on who incurs half fine, and one upon the looker-on who incurs one-fourth fine, so that he (*the looker-on who incurs one-fourth fine*) pays a cow, and a heifer, and the third of a 'pinginn,' and the fifteenth part of a 'pinginn.'¹

DISTRESS.

If there be participation between the looker-on who incurs full fine and him who incurs half fine, there are four 'cumhals' upon the looker-on who incurs full fine, and two 'cumhals' upon the looker-on who incurs half fine. If there be participation between the looker-on who incurs full fine and him who incurs one-fourth fine, a 'cumhal' and one-fifth of a 'cumhal' are upon the looker-on who incurs one-fourth fine.

If there be participation between the looker-on who incurs one-fourth fine, and the looker-on who incurs half fine, there is a 'cumhal' upon the looker-on who incurs one-fourth fine, and two upon the looker-on who incurs half fine.

These are the immediate distresses of ten days:—distress from a high dignitary; distress for 'seds' which should have been returned; distress for a levy carried over a boundary; distress on account of a fugitive who has absconded from his tribe; distress on account of a fugitive who has fled from his territory; death-levy; security of pledges; security of hostage; distress in ignorance.

These are the immediate distresses of ten days, i.e. these are the distresses on which there is a stay of ten days after being brought out imme-

DISTRESS. Դե՛տա ճօբար ծօ Ծուռն ի՛ր ի՛րն ռար, օսար ռա քա՛հա քոն անսար քարս : օ
 Ծե՛հմար. [Ա՛հ ճաճա՛ն յա՛ն ռե՛մե, .i. ա՛հ ճաճա՛ն ճաճար ծօ ռե՛մե արօ
 Ծ'Ը. 111. քօր լա՛նա քօր : ռնո՛ն անսո՛ ճե՛հմար : ճարօ քե՛տա ճօբար ծօն Ծուռն ի՛ր
 ի՛րն ռնար, օսար ռա քա՛հա քոն անսար քարս : օ ճե՛հմար : ռնլեօճար
 քարս քա՛հա : արա քօհար ճօբար քա՛հա : քնա ռա լեճար քա՛հա
 ճե՛հմար.

Ճե՛ հարա՛ ռե՛մե ծօ քոն քոն : քնճ, օսար քոնսար, քն, օսար
 քոն, արհոննե՛հ, օսար օլլա՛մ ճար, օսար քա՛հ քոն քա՛հ
 ռե՛մար օլլե՛հա.]

Ա՛հ ճաճա՛ն քե՛տ քօ ռնլեօ լա՛ն, .i. ա՛հ ճաճա՛ն ճաճար ռնլա՛ն քե՛տ
 օսար ռար լա՛ն քա՛հա յա՛ն ռնլա՛ն քա՛հա ռե՛մար : քե՛տ օնա ռօ արնե՛հ,
 օսար ռօ քե՛տ ռն լա՛ն քա՛հա ար օն ռօ ար արնե՛հ [i ռ-արնար քոն քոնսար ճ] ;
 օսար ռե՛մար ռն ճօր քօ քար : օսար ռե՛մար ռն արնար, ռօ՛ր քօ
 ռ-արնար, ռն ճօր քօ քա՛հա : օսար քնա ռա լեճար ռն ճօր քօ ճե՛հմար ;
 օսար լեճար քե՛տ ռն ճօր քօ լա՛ն.

Ծ'Ը. 112. [Քո քօն անսար ար ռն քե՛տ ռար ռն ? Ի՛ր ճ ռն քա՛հ,
 քօնա՛հ ռն լա՛նսար ար ռն լա՛ն քօ քե՛տ ռն քե՛տ i ռ-արնար քոն քոնսար ;
 օսար քօն ճե՛տ քօ քե՛տ քօնսար օսար քնա՛ն ծօ. ռօ քե՛տ քոնսար ծօ
 քօն ռե՛հ i ռնլա՛ն, օսար ռն քե՛տ ռն լա՛ն քա՛հ քօնսար քա՛հ ռ-արնար
 օլլա՛ն ; անսո՛ ճե՛հմար ճօր քօնսար քօն լա՛ն լա՛ն.]

Ա՛հ ճաճա՛ն լա՛նսար քօնսար քօնսար, .i. ռն ա՛հ ճաճա՛ն լա՛նսար քօնսար ռն
 քօնսար, .i. քօնսար քօնսար քօ ճե՛հմար i, օսար քօնսար քօնսար քօնսար
 Ա՛հ ճաճա՛ն քօնսար լա՛նսար քօնսար լա՛նսար քօնսար, .i. ռն ա՛հ ճաճա՛ն
 ճաճար ռն քօնսար ռն քօնսար քօնսար քօնսար, օսար ծօ քօնսար լա՛նսար
 քօնսար : օսար ռնլեօճար լա՛նսար քօնսար քօնսար, օսար լա՛նսար քե՛տ, ռօ
 սարա՛ն քօնսար լա՛նսար քօնսար լա՛նսար. Ա՛հ ճաճա՛ն քօնսար լա՛նսար
 քօնսար լա՛նսար քօնսար, .i. ա՛հ ճաճա՛ն ճաճար ռն քօնսար ռն լա՛նսար քօնսար
 քօնսար լա՛նսար, օսար ծօ քօնսար լա՛նսար քօնսար լա՛նսար : օսար ռնլեօճար
 լա՛նսար քօնսար քօնսար, օսար լա՛նսար քե՛տ, ռօ լա՛նսար քօնսար ռն ռն
 քօնսար լա՛նսար. ռա՛նսար լա՛նսար, .i. արնար քօնսար լա՛նսար, .i.
 Ծ'Ը. 112. քօնսար, քօնսար, քօնսար, քօնսար : ճոնսար [օսար լա՛նսար] քօնսար
 Ծ'Ը. 112. լա՛նսար : քօնսար լա՛նսար [օսար լա՛նսար] քօնսար լա՛նսար : քօնսար լա՛նսար
 քօնսար լա՛նսար.

Ծ'Ը. 112. [ռա՛նսար լա՛նսար] .i. ռն լա՛նսար լա՛նսար լա՛նսար [i. քօնսար լա՛նսար] ;
 ռն քօնսար լա՛նսար քօնսար լա՛նսար, օսար լա՛նսար լա՛նսար : քօնսար

diately; and one of the seven grades takes it from a person who is of lower *grade* than himself, and the causes above mentioned bring it to ten days. Distress from a high dignitary, i.e. a distress which is taken from a high dignitary immediately, on which there is a stay of ten days: *one* of the seven grades takes from a person inferior to himself, and the causes before mentioned extend it to ten days; the kinsman *being sued* extends it to three days; suing from many extends it to five days; denial that it is due, to ten days.

Distress.

Six noble dignitaries are reckoned here:—A king, a brewy, a poet, a bishop, a herenach, and an ollamh of wisdom, and every superior generally.

Distress for 'seds' which should have been returned, i.e. a distress which is taken respecting 'seds' which have been parted with in the absence of the rightful owner, i.e. property that was lent or given in charge, and the person to whom it was given as a loan or in charge has sold it unknown to the rightful owner; and not being a thing of necessity, brings it to three days; and not having the property of his rank, or the period of suing, brings it to five days; and denial that it is due brings it to ten days; and 'dighlaim' of 'seds' causes it to be immediate.

What is the reason that there is a stay for the stolen 'sed' here? The reason is, to punish for his illegality the person who sold the 'sed' unknown to the owner; and it is just that *the expenses* of feeding and tending should be charged to him. Or it is the 'sed' of a neighbour that one gives in pledge, and the person to whom it is given does not know it until he is sued; there is a stay of ten days for suing the person by whom it was given.

Distress for a levy carried over a boundary, i.e. the distress which is driven across the boundary; the boundary brings it to ten days, and the boundary causes it to be immediate. Distress on account of a fugitive who has absconded from his tribe, i.e. the distress which is taken for the liability of the tribe-man who is a wanderer, and *it is taken* from three houses in the tribe which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Distress on account of a fugitive who has fled from his territory, i.e. a distress which is taken for the liability of the person who is sued while a wanderer in the territory, and *it is taken* from three houses in the territory which he frequents; and the most distant kinsman *being sued*, brings it to ten days, and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. Death levy, i.e. there are three death levies, i.e. upon three days, upon five days, upon ten days; an act of inadvertence, the proof of which is upon three days with time; secret murder, of which the proof is upon five days immediate; and an assault of anger, of which the proof is upon ten days immediate.

Death levy, i.e. the thing which is levied for the dead, i.e. 'eric'-fine for killing; the body-fine for intention has a stay of ten days, and that is the period allowed for the payment; for if it were dis-

treas that was taken for it, there would be a stay upon it according as it was a thing of necessity, or not of necessity ; denial that it is due would bring it to ten days, and suing from many would bring it to five days, and the kinsman *being sued* would bring it to three days ; or, indeed, *according to others*, the third of the sum due which is for the body-fine for intention, is what corresponds here to the distresses. And it is respecting it the distress is taken, and not being a thing of necessity brings it to three days ; not having the property of his rank, or suing from many brings it to five days and denying that it is due brings it to ten days ; and 'dighlaim' of 'seds,' or "chief from inferior," causes it to be immediate. DISTRESS.

Security of pledges, i.e. the 'colann-eric' of the pledge. Security of hostage, i.e. the full honor-price to which he is entitled for the forfeiture of his pledge given in behalf of a person has a stay of three days ; not having the property of his rank, or suing from many, brings it to five days ; denying that it is due brings it to ten days ; and 'dighlaim' of 'seds' causes it to be immediate.

Why is the distress of five days always more usual than any other distress ? On account of the combat fought between two in Magh-inis. When they had all things ready for plying their arms, except a witness alone, they met a woman at the place of combat, and she requested of them to delay, saying, " If it were my husband that was there, I would compel you to delay." " I would delay," said one of them, " but it would be prejudicial to the man who sues me ; it is his cause that would be delayed." " I will delay," said the other. The combat was then put off, but they did not know to what time it was put off, until Conchubhur and Sencha passed judgment respecting it ; and Sencha asked " What is the name of this woman ?" " Cuicthi," said she, " is my name." " Let the combat be delayed," said Sencha, " in the name of the woman, for five days." From which is derived—" The truth of the men of the Feini would have perished, had it not been for Cuicthi." It is Brigh that is here called Cuicthi.

- DIALÉCTA.** Cio fhuir naraḡar, .i. cio fhuir naraḡtheor ana cuicti for in achgabail, .i. fhuir ana fhuir naraḡar; fhuir naraḡar no fhuir. Dúil ír ḡnathu do ḡneor, .i. in dúil ír ḡnathu do ḡneor na cach achgabail ait no easda. Robitch na roe, .i. for pat in comruis no fhuir, no no fhuir, no no fhuir. Fadaenar doir in noir a Maḡ inoir, ainm in inar; no com e Conall Cernach ocuf laḡairu duarach inn rin. O tairic co tabairt a nairm doair, .i. o tangarur inni co tabairt a n-airm doir. Ach tairona nama, .i. noa roib fhuir ach aca gan comruis do denam aet gan fhuir naire nama do bet aca. Do fhuir ben occair i maigir na roe, .i. tairfuar ben oga a comogur don na comruis; com i ben Conculann no bet ann, .i. Dúil ingen Senchu, .i. Cuicti ingen Senchu; no com i Niam ingen Celta. Fhuiríur, .i. no fhuiríur em ana fhuiríur. Arberet mar mo cheile no bet ann, .i. no orduiríur da me ma cail no bet ann, ar ri, do berur ana ar eirir foruib, muna tairu frib ceta. No aignairu, .i. no aignairu ar in tairu frib, ar in bídair ar Conall. Ach ír annra, .i. aet ír doir don ti uil ag in tobac air eiríur, ír é a ler ann ma da n-anta. Ainrairíur, .i. ainrairíur tair, ol ri fe, ol laḡairu. Immanar, .i. no ana tair doona comruis ír ri ná. Ach ní fetairíur, .i. aet noco neuaru cía fua no cuiríur orra anar. Co fhuiríur, .i. do cuairíur a fhuiríur Senchu ocuf Concubair, ocuf no inníur acairíur uime rin. Co nimchoimairíur Senchu, .i. co no maírairíur Senchu cía ainm, ar fe, na mna do palu cuiríur frib in comair do iunne ann, uair nob i a ingir fein i, nor fial bui ecuríur ocuf hi. Cuicti, ol ri, mo ainm ri. Immanar in ri, .i. emeiríur in ar in comruis ar Senchu, .i. muna roib [airíur] olíur ann a ír frib rin do palu ann, ocuf ma no bui ír inann ocuf tairíur ar tairíur rin fhuir no eiríur tair, gan a denam na na anna na mna fua.
- O'D. 114. [Cio fua cuicti fe tairíur na mna fua, ocuf nach fual aet tairíur fe tairíur rin fhuir no eiríur tair? Ír é in fua, no galair in comruis tair, ocuf nochur galair fua; no ír inann in cuicti ri ocuf in tairíur fual ír na decturíur tair tairíur rin fhuir no eiríur, .i. láiríur airta ocuf ceiríur láiríur fua.]

Ír na ara, .i. ír do ní hien ara no eiríur a fhuiríur o na fhuiríur, no no eiríur a fhuiríur o na fhuiríur, in ní no eiríuríur muna tairíur ana Cuicti ar in achgabail, amail no ana in comruis ar Cuicti do tairíur cuiríur, .i. ír i fhuir oiríur ar a tairíur ana cuicti for in achgabail, no ar in comruis do tairíuríur i n-ainm Cuicti.

¹ *Heptada*.—This is an interesting law tract, large fragments of which have been translated by Dr. O'Donovan. But a very perfect copy from O.D. 2,020-2,154 has been translated by Professor O'Curry. Its characteristic is that each of the subjects of which it treats has a sevenfold division. For instance: seven churches with the fine; seven prohibited from contracting marriage; seven kings not entitled to honor-price; seven trespasses in co-tenancy not fined; seven grades incompetent to be witnesses; seven events which put off every battle; and a great variety of others.

Why is the distress, &c. i.e. why is a stay of five days attached to the distress? i.e. for stay for warning; for warning it was done. More usual than any other, i.e. always a more usual form than any other sudden or lawful distress. On account of the combat, i.e. on account of the combat which was fought, or agreed upon, or threatened between the two at Magh-inis, the name of the place; or these two were Conall Caernach and Laeghaire Buadhach. When they had all things ready for plying their arms, i.e. when they came to the *field* to strike each other with their weapons. Except a witness alone, i.e. there was nothing to delay them from engaging in the combat except that they had not a witness. They met a woman at the place of combat, i.e. a woman met them near the field of battle; it was the wife of Cuchullainn that was there, i.e. Brighi, daughter of Sencha, i.e. Cuicthi, daughter of Sencha; or it was Niamh, daughter of Cealtair. She requested, i.e. she entreated of them to delay. Saying, "If it were my husband who was there," i.e. she exclaimed, "If it were my husband that was there," said she, "I would force you to delay, if ye would not do so of your own accord." "I would delay," i.e. "I at least would delay," said one of the men, i.e. said the defendant, Conall. "But it would be prejudicial," i.e. "but it is difficult for the man who is suing me to delay; it is his cause that will be delayed, if delay be made." "I will delay," i.e. "I will delay, too," said he, i.e. said Laeghaire. *The combat was then put off*, i.e. they therefore deferred the combat in the field. But they did not know *to what time*, i.e. but they did not know how long it was enjoined on them to delay it. Passed judgment, i.e. they submitted to the adjudication of Sencha and Conchubhur, and they told *them* of their having been prevented respecting it (*the combat*). Sencha asked, "What is the name of this woman?" i.e. and Sencha asked "What is the name of the woman," said he, "who came up with you to stop the combat which was fixed on there?" (for she was his own daughter, and there was a veil between him and her). "Cuicthi," said she, "is my name." "Let the combat be put off," i.e. "let there be a stop put to the combat," said Sencha, i.e. if there were not established law this is what would happen there; but if there were, it is the same as three days upon meeting a king or a bishop, *as stated* below, and it would not be for the period expressed by the name of this woman.

DISTRESS.

What is the reason that there are five days on account of meeting the woman here, and that there are only three days on account of meeting a king or a bishop below? The reason is, the combat was entered into below, and it was not here; or, the five days here are equal to the three days which are *mentioned* in the Heptiads¹ upon meeting a king or a bishop, i.e. one natural day and four artificial days.

From which is derived, i.e. it is from this circumstance is *derived* that their truth would die from the Feini, or their truth would die from the heroes, i.e. the thing to which they would be entitled, had not a stay of five days been allowed for the distress, as the combat was put off on account of the coming up of Cuicthi, i.e. this is the perfect true rule, by which a stay of five days is given for the distress, or for prohibiting the combat in the name of Cuicthi.

DISTRESS. [Muna roib arduir oligeó irreo rin do rala ann], áit má
 O'D. 114. ro buí arduir oligeó ann, ir amáil rin do rala ias; no at
 O'D. 114. belá neétur in da [Feine] iar fir, .i. Conall ocuf laesduir.

Cair-cro ar a neirinar athgabail? Nín. Ár inoi
 adgaibter treibair iar n-etrebair, ar ní athgebar
 naé treibair a chennadach ar treibair, man tair
 athgabail treibair ocuf adílce, ar ní ro threirte la
 inoligeó namberca, man tair athgabail treibair
 do reit do bércna; conio de ar beair athgabail, ar
 ainio adgaibter torbae iar n-ecórbu, main iar n-an-
 mam, techt iar n-ditech, fir iar n-anfir, oligeó iar
 n-inoligeó, ceir iar n-ecuir, techta iar n-etechtu, coir
 iar n-eoir, pecht iar n-anpecht; co tagair h-uile.

Cair-cro ar a neirinar athgabail, .i. comaircín cro ar a naiter
 ior in athgabail at no ead. Ár inoi conao gaibter treibair,
 .i. ar inoi gabair co oligeó, .i. gell ocuf aiar a gabala anora. Iar
 n-etrebair, .i. in a nengabail gur tair. Ár ní aithgeabó
 naé treibair, .i. naé n-uair aignema naé uine treibair a cenn
 iacha [.i.] a cenn, a peirinn ar treibair do uenath. Man tair, .i.
 muna tair in gabail at no ead treibair ro do ma a oligeó adílce.
 Ár ní ro threirte, .i. uair naé n-uine naé am co treibair la
 inoligeó in torbae beirna ro bui peirinn gur tair. Main tair,
 .i. muna tair in gabail at, no ead treibair ro do peirichin do reir ba
 gur ead no uenath. Conio de ar beair athgabail, .i. conio de rin
 naiter no aithgeab in gabail at no ead, .i. a nengabail gur tair.
 Torbae iar n-ecórbu, .i. a gabala anora. Main iar n-anmair,
 .i. gan oligeó do uenath. Techt iar n-ditech, .i. techt do racha
 aiar neme ro; a gill anora, .i. techtu a gabala; no iar nemoenam gur
 tair. Fir iar n-anfir, .i. peirinn a gabala anora iar n-anfir a
 nengabala gur tair. Oligeó iar n-anoligeó, .i. a gabala anora
 iar n-inoligeó a nengabala gur tair. Ceir iar n-ecuir, .i. ceirtu
 agabala anora iar n-ecuir a nengabala gur tair. Techta iar
 n-etechtu, .i. oligeó a gabala anora iar n-inoligeó a nengabala gur

If there was not established law this is what would happen, DISTRESS.
but if there was established law, they should be regulated according
to it; or, either of the two men would have perished in truth, i.e.
Conall or Laeghaire.

Question.—Why is distress ('athghabhail') so called? Answer.—Because security is obtained after insecurity, for no surety could recover his land given as security, if distress for security and guarantee did not come to his aid, for it could not be settled on account of the illegality of false 'bescgna,' if the distress from a surety did not come to relieve the 'bescgna;' hence it is called 'athghabhail,' because through it advantage is obtained after disadvantage, property after the absence of property, possession after non-possession, truth after untruth, legality after illegality, justice after injustice, lawful possession after unlawful possession, right after wrong, order after disorder; all which are obtained.

Question.—Why is distress ('athghabhail') so called? i.e. I inquire, why is it called the distress quick or legal? Because security is obtained, i.e. because it is lawfully obtained, i.e. a pledge and a hostage for taking it now. After insecurity, i.e. for not having taken it before now. For no surety could recover, i.e. for no surety could recover his 'cenn iatha,' i.e. his field, his land, which he had given up in going security. If distress for security did not come, &c. i.e. unless this quick, lawful, and proper distress came to his relief respecting the right to which he is entitled. For it could not be settled, i.e. for it could not be properly done at any time on account of the illegality of bad 'bescgna' which was mentioned above. If the distress did not come to relieve, i.e. unless this quick, or legal and proper distress should come to his relief, according to the good and beautiful knowledge. Hence it is called 'aithghabhail,' i.e. hence it is called or denominated the quick or lawful seizure ('aithghabhail'), i.e. from its not having been before taken. Advantage after disadvantage, i.e. advantage of taking it now. Property after the absence of property, i.e. without ceding one's rights. Possession after non-possession, i.e. legalization of debts, which were hitherto withheld; there are pledges now, i.e. the legalizing the seizure; or, after not having done it hitherto. Truth after untruth, i.e. the truth of seizing it now after the untruth of not seizing it before now. Legality after illegality, i.e. legality of taking it now after the illegality of not having taken it hitherto. Justice after injustice, i.e. the justice of taking it now after the injustice of not having taken it hitherto. Lawful possession after unlawful possession, &c. i.e. the lawfulness of tak-

DISTRESS. **ԵՐԱՐԵԱ.** ԸՈՒՐ ԻԱՐ Ն-ԵՇՈՒՐ, .i. α γαβαλα, .i. in conaia puişil iŕ coia natcomaipe anora iar néscóia a nemgabala cur epaŕea. **ՔԵԾԻՇ ԻԱՐ Ն-ԱՆՔԵԾԻՇ,** .i. տիրաւած անորա ԻԱՐ ՆԵՄՏՈՒՐԻԱՎԱԾ ԸՐ ԵՐԱՐԵԱ. **ԸՈ ԵԱԶԱԻԲ ԽԱՆԼԵ,** ԸՈ ԶԱԻԾԵՐ ԴԻՆ ՍԻԼԵ ԱՐ ԻՆ ՆԵԶԱԻԼ ԱՆՆ ՈՆ ԵԶՈԱ.

Ար ան աղհգաբալ իŕ անն շուտչենն ծո ԿԱԾ արաւի
բար տոբս ԿԱԾ Ա ԼԵՐ. Աղհգաբալ ԻՆ ԴԻՆ ԱՇ ԲԵՆԱՐ ԲՈ
ԲԻՈ, ԱՇ ԲԵՆԱՐ ՕԼԵԸ ԱՆՄԱՆԻԲ, ԱՇ ԲԵՆԱՐ ՄԱԻՇ ՄԱՆԻԲ,
ԶԱԻԾԻՐ Ա ԸԻՆ ԻՆ ԿԱԾ ԸԻՆԿԱԾ. ԶԱԻԾ ԲԵՐ ԲԱՐ Ա
ԲԱԿԱՐ ԵՐԱԿԸ.

Ար ան աղհգաբալ, .i. ար ԻՆ ՈՐ ԻՐ ԱՆՆ շուտչենն ծո ԿԱԾ ԲԱՐ ՕԶ ԲԱՐ
տոբչենն ՆԵՇ ԻՆ ՈՐ ՈԼԻԶԱՐ ծո ԲԱՐ ՏՈՒԱԿԱԻ, .i. աղհգաբալ ԻՆ ՈՐ ԴԻՆ. ԸՈ
ՔԵ ՈՐ ԵՐԵՐ Ա ՏՈՒԶԵՆՆ ԿԱԾ ԸՈՄԱ Աղհգաբալ ԲԱ ԲԱԻԻ ԲԱՐ. ԱՇ ԲԵՆԱՐ ԲՈ
ԲԻՈ, .i. աղհգաբալ ՄԱԻՇ ՏՈՆ ՄԱԻԻԲ. ԱՇ ԲԵՆԱՐ ՕԼԵԸ ԱՆՄԱՆԻԲ,
.i. աղհգաբալ ՕԼԵ ՏՈՆ ԸԻ ՆԱ ՏԵՆԱՆՈ ՄԱԻՇ ՏԱ ՄԱՆԱԻԲ. ԶԱԻԾԻՐ Ա ԸԻՆ
ԿԱԾ ԸԻՆԿԱԾ, .i. ԶԱԻԾԵՐ ԶԱԾ ԸԻՆԿԱԾ ԻՆԱ ԸԻՆԱ, ԻՆ ԵԱՆ ՆԱԾ ԲԱԶԱ ԵՐԱԸ.
ԶԱԻԾ ԲԵՐ ԲԱՐ Ա ԲԱԿԱՐ, .i. ԶԱԻԾ ԻՆ ԲԵՐ ԲԱՐ ՆՈՆԵԱՐ ԻՆ
ԲԱԿԱՐ ԵՐԱԸ Ա ԸԵՆ ԲՈ ԶԱԲԱՐ ծո.

ՕՎ. 115. ԿԱՐ ԸՈՐ ԱՐ Ա ՆԵՐՆԱՐ ԸԵԽԻՐԼԻԾԻ ԲՈՐ [աղհգաբալ.]
Ար ՄՈՐ ԱՐ ԸԵԽԱՐՈՎԱ ծո ՏԱ ԲԵՇ ԲՈՎԱ ԲԵՐԱ, .i. ԸԻՆԱՇ
ԻԱՐ ԸԱՐԻՇԱ ՕԸՐ ԸԻՆ ԻԱՐ ԸԻՆԱՇ, ԲԱԼԼ ԻԱՐ ԸԻՆ, ԱՐԱՇ
ՈԼԻԶՈՐ ԻԱՐ ԲԱԼԼ, ՕԸՐ ԵԼԱՇ ՈԼԻԶՈՐ ԻԱՐ Ն-ԱՐԱՇ, ՕԸՐ
ԻՇՆԱԻՇԱ ԲԱՇ ԲԱՇՆԱԻՐԻԲ.

ԿԱՐ, ԸՈՐ ԱՐ Ա ՆԵՐՆԱՐ, .i. [ԸՈՄԱՐ] ԸԻՆ ԸՈՐ ԱՐ Ա ԲԱԿԵՐ ՈՆ ԸՈՐ
ԱՐ Ա Ն-ԱՐՆԵՇԵՐ ԸԵԽԱՐԲԱԼԼԵՇ, ՈՆ ԸԵՐՆԵ ԱՐՆԵՐ ՈՆ ԸԵՐՆԵ ԶՆԵԻՇ ԲՈՐ ԻՆ
ՆԵԶԱԻԼ ԱՆՆ ՈՆ ԵԶՈԱ. Ար ԻՆՈՐ ԱՐ ԸԵԽԱՐՈՎԱ, .i. ար ԻՆ ՈՐ ԻՐ ԸԵԽԱՐՈՎԱ ԻՐ
ՆԵՄԵՇԵԿԱԾ ՆԵ ՆԱ ԶԱԲԱԼ, .i. ԲԱՐՄԱՐ Ա ԶԱԲԱԼ. ԸԻՆԱՇ ԻԱՐ ԸԱՐԻՇԱ,
.i. ԶԵՆԵՄԱՆ ծո Օ ՄԱԿԻՐ ԻԱՐ ՆԱ ԸԱՐԻՇ Օ ԱԿԱՐ. ԸԻՆ ԻԱՐ ԸԻՆԱՇ, .i.
ԸԻՆ ծո ՏԵՆԱՆ ծո ԻԱՐ ՆԱ ԶԵՆԵՄԱՆ Օ ՄԱԿԻՐ. ԲԱԼԼ ԻԱՐ ԸԻՆ, ԱՐԱՇ
ՈԼԻԶՈՐ ԻԱՐ ԲԱԼԼ, .i. ԱՐԱ ծո ԸԱԶԱՐԻՇ ԱՐ [Օ ԲԵԽԵՄԱՆ ԸՈՎԵՐԱ] ԻՆ
ՈԼԻԶՈՐ ԻԱՐ ԲԱԼԼ ծո ՏԵՆԱՆ ՍՄ ԸԻՆԱ ԴԻՆ ԸԻՆ ԸԻ. ԸԼԱՇ ՈԼԻԶՈՐ, .i. ԸԼՈ
ծո ԼԵԿԱ ՍՄ ՈԼԻԶՈՐ ԻԱՐ ԸԱԶԱՐԻՇ ԱՐԱ ՍՄԵ. ՕԸՐ ԻՇՆԱԻՇԱ ԲԱՇ
ԲԱՇՆԱԻՐԻԲ, .i. ՕԸՐ ԱՐ ՆԵՄԵՇ ծո ԲԵՇԵՆ ԸՈՎԵՐԱ Ա Ն-ԱՐՆԱՆ Ա ԲԱՇ-
ՆԱՐԲ ԲԱՇՆ ԸՈ ՆՈՐԱԸ.

ՕՎ. 116. [Ա ԸԵՒԱՐ ԴԻՆ ԻՐ ՆԵ ԲԱՇՈՒՐ, ՕԸՐ Ա ԸՐԻ ՆԵ ԲԵԽԵՄԱՆ
ԸՈՎԵՐԱ. ԻՐ ԻԱՇ ՆԱ ԸԵՒԱՐ ԻՐ ՆԵ ԲԱՇՈՒՐ, ԸԻՆԱՇ ԻԱՐ ԸԱՐԻՇԱ,

ing it now after the unlawfulness of not having taken it hitherto. Right after wrong, i.e. of taking it, i.e. the path of judgment which is just for suing before a judge now after the injustice of not having taken it up to this time. Order after disorder, i.e. right rules now after wrong rules hitherto. All which are obtained, i.e. so that all these are obtained by the quick or lawful seizure.

DISTRESS.

For distress ('athghabhail') is a general name for every security by which every one recovers his right. 'Athghabhail' is that which renders good to the good, which renders evil to the evil, which renders good to the good, which takes the guilty for his guilt. The man who is attacked obtains 'eric'-fine.

For distress ('athghabhail') i.e. because it is a general name for every true perfect method by which one recovers what he is entitled to according to rectitude, i.e. that thing is 'athghabhail.' Whatever method it may be by which one recovers may be called 'athghabhail.' Which renders good to the good, i.e. good is rendered unto the good. Renders evil to the evil, i.e. it renders evil to the person who does not do good with his possessions. Which takes the guilty for his guilt, i.e. every guilty person is taken for his guilt when 'eric'-fine is not obtained. The man who is attacked obtains 'eric'-fine, i.e. the man against whom the attack is made receives 'eric'-fine according to the extent to which he has been injured.

Question.—Why is the distress termed four-fold? Because it is four things that happen to him, *the defendant*, before a person takes it, i.e. birth after conception, and crime after birth, neglect after crime, notice of law after neglect, *to which are added*, evasion of law after notice, and waiting before witnesses.

Question.—Why is the distress, &c., i.e. I ask why is the quick or lawful distress called, termed, or denominated quadruple, four-fold, or of four kinds? Because it is four things, &c., i.e. because four things precede its taking, or before its taking can be effected. Birth after conception, &c., i.e. his birth by his mother after conceiving him from his father. Crime after birth, i.e. crime is committed by him, *the defendant*, after being born of his mother. Neglect after crime, notice of law after neglect, i.e. the plaintiff to serve notice of law upon him after his having neglected to respond in respect of that crime, without payment. Evasion of law, i.e. to evade the law after notice being lawfully served upon him. And waiting before witnesses, i.e. the neglecting to wait by the plaintiff before witnesses in a proper manner.

Four of these appertain unto the defendant, and three to the plaintiff. The four which appertain unto the defendant, are birth

DISTRESS. ocur cin iar cinuio, ocur faill iar cin, ocur éldó dligríð iar n-apad. 1r iat na trí 1r ne fechemuin toicheoia, cinuio iar cuirciu, ocur apuo iar faill, ionuioi fia fiaonuib.]

Ocur ar inó h1 it ceteoia athgabala gairbér ann, .1. duine, ocur hiriu, ocur marbóil, ocur beoceatpa.

Ocur robé it cetheoia foóla, ocur ceteoia aithgabala for cach ae, for duiniu, for hiriu, for marbóil, for beoceathraib.

Ocur ar inó h1 ar cetharóae fpuir gairbher aithgabail; cin, ocur gnimai, ocur eipaic.

Ocur ara inó h1 ar cetharóae co noí aithgabail iarpuioiu: toxul iar neluó dligríð, comnaeth iar toxul, farc iar coimóeth, aipnaioe dligríð fpuir forpuir techtae
O'D. 118. [iar farc] co cuingelnio coir in n-inbaio dligríð.

Ocur ar inó h1 ar ceatarda fo fepa fon maní gelltar di; rogeiltar, ocur mbleit, óitim, ocur dílri co nóilmaine.

Ocur ara inó h1 ar cetharó fpuir ngairbher aithgabail: fpuir, ocur dligríð, cepte, ocur techta; [ocur coir naícomairc; ar in coir naícomairc 1r ainm] coitcenó doib uile, du 1 mbet corai fechemoin fpuir aícomairc a bpeití don bpeithemuin.
O'D. 118.

Ocur ara inó h1 ar cetharóa conteithatg fon; cin ocur tobaé, faigi ocur inableogain.

Ocur ara inó h1 it ceteoia eipca do cuirin di feota caé upcuinó; aitégin ocur dípe, tairgille ocur enec-lanó.

Ocur ar inó h1 it ceteoia ppuim foólaí fil forpuioib, .1. lan ocur leth, triam ocur cethramthu.

¹ *Four things.*—Only three enumerated, the fourth is omitted both here and in O'D. 117.

² *Aithchomharc.*—This was one of five forms of action or proceeding in the Brehon Laws. C. 18, 8391.

after conception, crime after birth, neglect after crime, and evasion of law after notice. The three which appertain unto the plaintiff are, birth after conception, notice after neglect, waiting before witnesses. DISTRESS. —

And because there are four kinds of distress taken, viz., man, and land, and dead chattels, and live chattels.

And because there are four divisions, and four *kinds* of distress for each, viz., upon man, upon land, upon dead chattels, upon live chattels.

And because there are four¹ things for which distress is taken: crime, and participation in deed, and 'eric'-fine.

And because there are four things which perfect the distress afterwards: carrying off after evasion, securing after carrying off, notice after securing, lawful waiting at the proper residence after notice with the proper securities in the proper places.

And because there are four things respectively charged upon it unless the pledge be given for it: *expenses of feeding*, and tending, delay in pound, and complete forfeiture.

And because there are four things to be observed in the taking of distress: truth, and law, justice, and right; and the right of suing before a judge; and right of 'athchomharc'² is a general name for them all, where both parties have a right of going before a judge for his decision.

And because there are four things for which it is levied: 'cin' (*one's own crime*), and 'tobhach' (*the crime of a near kinsman*), 'saighi,' (*the crime of a middle kinsman*) and *the crime of a kinsman in general*.

And because there are four 'eric'-fines for the 'seds' of every chieftain: restitution and 'dire'-fine, additional interest and honor-price.

And because there are four chief divisions made of them, i.e. full and half, one-third and one-fourth.

DISTRESS. Ocur ar ino h1 it cétheora fine ata nepom con-
beirat cinaito caða bunaðais: gelfine ocur derbfine,
iarpfine, ocur inðfine.

Ocur ar ino h1 it ceteora felba bit for cach aðgair
ocur aðgairter: felb fin1 aðarðai, ocur felb flaða ocur
felb Æalra, ocur felb maithrai, no felb alcpama; no
b1 co comraicet huile for oen; rom b1 imbet a ði, no a
a tpi, no nachae aenar nacha techta.

Ocur ar ino h1 ðo nairgella cach ara cethrai a
coir comatcepa fpi na cethri comaitchiu ata nepom
imm1ðbiat fpi ða taeb ocur fpi ða n-airc1no.

Ocur ar ino h1 it ceteora uprachar ðo cuiri:
uprachar bpaða cai, ocur uppaðar cana, ocur auppaðar
cairði, ocur auppaðar fpi neimtiu.

Ocur ar ino h1 it ceteora apas fpi tobngiter na
ceitri auppaðar; aithgabail fpi bpaða cai, gill fpi
cain, aithe fpi cairði, gell fpi neimtiu.

Ocur ar ino h1 it ceteora foðlai fil for gellai: lan
gille, ocur lethgille, trian gille, ocur rmaðt gille.

Ocur ar ino h1 it ceithri pechta no merraisget ar
bretemnacht: pecht naicned, ocur pecht petarluig,
O'D. 124. [pecht fairde,] pecht nuðriatonaire.

Ocur ar an1 ið cetharða conoige peçt: fpi ocur
gell, comic ocur comlaine; fpi fpi nartairðter bre-
temnaçt; geall fpi timargar a coruib bel; comic
iar tairmteçt; comlanar iar n-eipe pechta.

¹ *Gelfine.* The divisions of the Finè are noticed in detail in O'D. 1008.

And because the four nearest tribes bear the crimes of each kinsman of their stock: 'gelfine' and 'derbh-fine,' 'iarfine' and 'indfine.' DISTRESS.

And because there are four who have an interest in every one who sues or is sued: the tribe of the father, the chief, the church, the tribe of the mother, or the foster-father; it may be that they all may be in one; it may be that they all may be in two, or in three, or one alone may have an interest in him.

And because every one gives pledges for his cattle in right of co-occupancy *of land* to the four neighbours next to him on the two sides and the two ends *of his land*.

And because there are four 'Urradhus'-laws recognised: the 'Urradhus'-law of Brathcai, the 'Urradhus'-law of 'Cain'-law, the 'Urradhus'-law of interterritorial law, and the 'Urradhus'-law of persons of distinction.

And because there are four securities by which these four 'Urradhus'-laws are enforced: distress *as fixed* by Brathcai, a pledge in 'Cain'-law, a hostage in interterritorial law, pledge in the case of persons of distinction.

And because there are four divisions made of pledges: full pledge, half pledge, one-third pledge, and 'smacht'-pledge.

And because there are four laws which are brought to bear upon judicature: the law of nature, the patriarchal law, the prophetic law, the law of the New Testament.

And because it is four things that perfect law: proof and pledge, payment and fulfilment; proof by which judgment is confirmed; pledge by which debt is secured in verbal contracts; payment after transgression; making reparation after violating the law.

DISTRESS. — Ocur ar in ni ir cetarida furi puiōmōēter rīde :
elguin ocur toirciō, anfir ocur eitge, acē in eitge i
pōd pōdāl ron ; rop toirciō roba elguin.

Ocur ar in ni robour cetri uīōi po batari rop
furogru ōlize : aon, ocur tpeiri, cuicē, ocur deēmu,
o.D. 125. genmo bi turbuīō, occur [fuirēiu ōāl]

Occur ar in ni po bui cetepriēt a pōgra ōo athga-
bail : occur ba aon gach athgabail, ar ni fuilgenō nech
cin araiē, acē a ēinarō padeirin ; ocur a fuil rop aoin,
ba ain rop upogru, a fuil rop tpeiri, ba tpeiri rop
upogru, ocur a fuil cuicē, ba cuicē fūi upogru, ocur
a fuil fūi dechmaiō, ba dechmu rop upogru.

Ogur ar in ni ir cetarida pōdēra ron : etir-cianuō
pīac ocur aīōilgene, .i. etir-cianu cīch, ocur toirciō,
ocur coibner, ocur pāiōbri no turba, o naiēpēpō
peine cin cach compoguir rop araiē, amuīl berer a
eiriē ocur a ōiba.

Ocur ata ōi athgabail pīl la peine : athgabail cīnta
[iē], ocur athgabail inableogain.

[Ō]o aīpīēther anta rop athgabala, ocur ōa napa ōo
cuirin ōo cach athgabail cen turbaō ocur gen erpuō ;
apaō cuicē ōo pechemuin, ocur apaō deēmaiōe ōo
peine. Maō athgabail inableogain gāibēter ann, [r]o
techpōd rom cetepriēt in upogru ōo athgabail,
ocur ni po tēēpōd imupō anta na ōīchmanōa acē
ōīchīm n-aōīne nama. Ōo gēr im po emclāō in ni

And because there are four things by which these DISTRESS.
are regulated: cognizance and intention, ignorance
and unlawfulness, except the unlawfulness^a which is * Ir. crimes
and exemp-
tions.
full trespass; that which is intention is cognizance.

And because there are four periods for notice of law: one day, and three days, five days, and ten days, besides exemption, and for hosting in a territory.

And because there are four divisions of the notice of the distress: and every distress was of one day *anciently*, for no one sustained the liability of another, but his own; but *now* that which has a stay of one day, had one day's notice, that which has three days' stay, had three days' notice, that which has five days' stay, had five days' notice, and that which has ten days' stay, had ten days' notice.

And because four things cause this: remoteness of debts and intention, i.e. remoteness of territory, and desire, and relationship, and rich condition or exemption, by which the Feini charge the liability of each kinsman upon the other, in the same way as he obtained his 'eric'-fine and his inheritance.

And the distresses that the Feini have are two: distress from a debtor, and distress from a kinsman.

Stays were ordained for distresses, and two notices were appointed for every distress without exemption and without defect; a notice of five days to the defendant, and a notice of ten days in the case of the inferior grade. If it be distress on account of a kinsman that is taken, they (*the Feini*) legalized the quadruple division of the notice for the distress, but they did not legalize stays or delays in pound, except a delay in pound of one day only. This thing was, however,

afterwards changed for ever, so that there are *now* ^{DISTRESS} four stays, and four delays in pound, and two notices.

Notice precedes every distress in the case of inferior grade, but no notice is served on a wanderer, or one who has no fixed residence. *Give* five days legal notice before distress be taken from a defendant, if notice be served at all, that he may have his property in readiness for a pledge, for judgment, for consultation, for adjustment, for contracts. Hence was said, "Five days for every sensible adult;" and hence was said, "Thou shalt not take distress before five days, thou shalt not carry it off by immediate distress;" and hence was said, "Debt is fastened upon it in the middle of the time."

A notice of ten days is served upon the tribe of the debtor in the presence of witnesses; for ten days *are allowed* for suing, and the nearest kinsman of his tribe is sued for his liability.

Every tribe is liable after the absconding of a member of it, after notice, after warning, and after lawful waiting.

Every act of neglect is a fault; every act of neglect is finable after knowledge, after notice, after warning of law, without competence to deny the debts according to *the decision* of him whose office it is to settle them; every one has a right to deny.

What are the three things by which the distress from the kinsman is made three-fold, by which a person's right is sought through the worthiness of a kinsman, for every kinsman is worthy?

Driving, notice, and pound, with lawful pledges.

DISTRESS.

Co toxluidéir, co coimuidéir, co farcuidéir, co
aurgnaidéir ffrí inorducur inableoguin ? 'Do foala triair
do ceéhrur.

Coir oró ura dlige dia lentar leir la tair[er] do
graduib aineachta ciaéduir.

O teiruib coruib cengur do gnim ffrí ciaéuid do
coir a coingilla, naomunúib, rathuib, fiaónaire.

Fecem fomia feicheman ffríairi aghuó.

Nao bí dorruichib fein raich, na fiaónairi, na
forur, na fechem ffrí a tuibenaar.

Fuadach, comde, forur, farc ir geib. Ní fuadaí na
dioruairc; ní foruairc naoí fuibí; ní fuigí nao
ergeuin na bí meirach plan, na ffeitech; ní fuirgí
nao geallad; ní geallad nao fuibí; ní fuigí nao
oigí gnim ffrí fiachaib; ffeitech, tagra, occur im
ioteacht im agraí ai muaim reir bretheman, co
dicenó ai ocur dílmairne caé coir.

Farc inorduc inableoguin gen anao ior aét anra
deirbire.

'Olomtar turbuir; a teirib anho: tubad ffoig fo
menúad; iarmoraét cruir, no coibdena; no gabala, no
cimir, no ffrí muinúirne conra i n-ailiúr, no coingí
connra, no lega do neoch bír ffrí bar, no breit foáa

How is it carried off? How is it kept? How is notice given respecting it? How is it sought back with worthiness of the kinsman? Three carry it out to four persons. DISTRESS.

This is the proper order of the noble law if it be fully followed, by the evidence of which people may come before the grades of the court.

They go from proper witnesses to the deed to do which they came by right of their 'coingille,' guarantees, sureties, witnesses.

The law agent provided by the defendant must be according to the rank of the plaintiff's law agent.

Let not the surety, or the witness, or the pound, or the law agent by whom it is levied, be inferior to this.

Carrying away, guarding, pound, notice, are required. He cannot carry off who is not able to bind; he cannot bind who is not able to pass judgment; he cannot pass judgment unless he can distinguish who is not able to give security or guarantee; he cannot bind unless he give a pledge; he cannot give a pledge unless he pass judgment; he cannot pass judgment *of debt* unless he can complete the deed of true debts; guarantee, pleading, and for going to settle the contract according to the decision of the Brehon, until the suit is finished and payment properly made.

The lawful notice to the kinsman is to have no delay except the lawful occasion of delay.

The occasions of exemption are here set down; these are they: the attack of a host upon the house; pursuit of cattle, or a party; or the seizure *of cattle*, or a prisoner, or a member of a tribe having gone on a pilgrimage, or to obtain the communion, or a physician for a person on the point of death, or to give

DISTRESS. — con n'दैर्बिरे; teiche gen 'dicell do cētruib, do forpach do 'duinib; cuing mna do mnai bir f'ri uaithe; com-
ruith f'ri nech bir co talmuide; cuibrech d'arachtaib; geall do incaib f'ri nech na daim ceap: ingepc b'ruithcán.

Áithepoch f'ad; claechló airim no é'daib; ol 'dige; áitepach d'ui n-arra; gabail cuirc do f'ep f'p'epcā f'ri imbi corp. Cach d'epbair, cach turbuib co n'derbire iar n'dia ocuir 'duine, d'omtar f'adain f'ri coimide c'ir coir.

F'ruithpethar f'arc f'ri'rlit; d'omtar diaf lateir; ciaḡar do cum f'aitce f'ri ara t'ir toxlaithar, do cum foruir iar f'en f'ri ar a f'eilb f'loinnter. 'Dian f'ri f'eirer, f'arc t'ep b'pethar an i'f n'epam i n-uib. Co t'ep-
ḡaire t'ep'da gen foruir f'echem, .i. cin f'ri f'io ḡaibter, foruir f'ri ngeibter, f'echem ar da labrúthar.

'Dlom d'ligi foruir f'ri f'aiḡe f'ri, f'ri in'drucu n'ib-
bleoguin, cin cach cin'taib t'ruuin.

- c. 2007. Ocuir f'aithe f'ri f'uiruib'ether d'aingen ma [cuim-
dear'da] cuairib, gen cumapcc nilur cethra, eich, mairc,
c. 2700. muca, cairiḡ, gabair; [b'ib ḡach ae fo leith ina cumann
c'oir].

- O'D. 116. Ocuir ar in h'i, .i. ar in n'i i'f cēthepa gabala aib no egoa. [Duine,
.i. f'e bu'dein im a cin'tuib f'ein, ocuir im cinuib a compocair.] N-irua, .i.
a f'epainn. Marb'ib, .i. na marb' a'oa uile f'e nech. Deoceat'ra,
.i. na beo cētra do gabair i n-achgabail.
Ocuir f'obit ic cēthepa f'olai, .i. f'on f'at ic cēthepa nece

notice of necessity; carrying off of cattle without concealment, persons swear to it; seeking a midwife for a woman in labor; struggling with an epileptic; securing a madman; *procuring* a pledge to protect against one who does not yield justice; preparing medicine *for the sick*.

DISTRESS.

Changing twice: exchanging arms or raiment; taking a drink; changing the wisp of his shoe; getting a drink for a patient under a person's care. *For* every proof, every exemption on ground of necessity before God and man, witnesses are named after a just and proper manner.

Notice is sent along the track *of the distress*; two are mentioned along with the witness; they come to the green of the man from whose land *the distress* was carried off, afterwards to the pound of the man whose property they are stated to be. If the notice be truly given, the third word in order will convey it. Three things are to be announced at the residence of the defendant, i.e. the debt for which it was taken, the pound into which it was put, the law agent by whom it was taken.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued.

And the green into which it is put should have a fence all round, without intermixing various cattle, such as horses, mares, swine, sheep, goats; let each kind of them respectively be in its proper pound.

And because there are, &c., i.e. because there are four quick or legal seizures. Man, i.e. himself for his own liabilities and the liabilities of his kinamen. Land 'Iriu,' i.e. his lands. Dead chattels, i.e. the dead things which are a person's property. Live chattels, i.e. the live cattle which are taken in distress.

And because there are four divisions, i.e. because there are four things

DISTRESS. inna fothaighlaitear athgabail do gabail an athgabail, .i. a cin fear ocuif tri uirí inablaosáin. Ocuif ceteora athgabála, .i. na ceteir fecti, .i. fect aoini, ocuif fect tneiri, fect cuiceti, ocuif fect wechmaroe-fon duinib, .i. duine do gabail a n-athgabail in tan naé fuil ni eile aisi. Fon hirino, .i. ferann do gabail a n-athgabail. Fon beoceathraib, .i. fon na ceteir bío aisi do gabail a n-athgabail.

O'D. 116, 117. [Leat gacha hachgabála inna hinoligeó atgabála, co ruice wech mbu do Ecluir, ocuif ní tét etuim (.i. fmaét) tar cúic bía do tuait cío in ní doirí .xxii. cumala. Maó cin apadó, cin trofuro gabur: ocuif iřbeir ono, cach duine caithe doir li cumal, cúic feoit a fmaét imiteéta. Maó iar napuó ocuif trofuro imuirio, iř cúic feoit, da tecuit da ba, i n hinoligeó gada athgabála a mbeé ceteir ba; ocuif cío ní buř mó, ni tét tairiř, .i. tar dá ba. Ma lua ináit na ceteir ba in atgabail gabur na napuó ocuif trofuro, .i. iř leé fuil inna ngabur in hinoligeó, óir ní hiniganta a taburta inna gabála cin apadó, cin trofuro. Mář iar napuó ocuif trofuro; no ono it cúic feoit i n-hinoligeó gac atgabála iar n-apuó ocuif trofuro, cío bec, cío móř, uair ní hiniganta a taburta iř in mbec iná gabail iř in móř.]

Ocuif ar in hi ar cetharóae firiř gaircheir athgabail, cin 7rú, .i. ar in ni ro ceteora eirnaile firiř ngaircheir in gabail ait no eoda. Aithgabail cin, .i. in duini fothim aonur. Eirmai, .i. mar aon fe neé eile. Eirai, .i. oire, .i. aitéina.

Ocuif ara ino hi ar cetharóae conoři, .i. ocuif ar in ni ro ceteir eirnaile comlanuigcheir iaram um a n-athgabail gabur in ib eřoa iřin. Toxul iar n-éluó, .i. toxal na athgabála amac iar leđa elui in fectiman coicheoa inhinoligeó don bionuó. Comnaeth iar toxul, .i. a tabairt a cae cin man gēn bia iř in duim firi liar no iř in mbacnaca iar toxal a gabála. Farc iar coimwech, .i. farc na atgabála do bneit iar na tabairt a cae cen man cin bia. Aurnaióe ólígí, .i. iar mbeé don fectiman i n-urnaró co ólígíeé a n-arnur iar mbneit a farc, .i. urnai in neé ólégur ann dāř a cenno, gella ocuif aisi iř in n-arnur ólígíeé. Co cuingelnu coir, .i. cuř na coma tnebuire ólégur oi do fer coir do naómunnaib ocuif do nārcuirib, .i. in moir-fuiri. In n-inbaió ólíg, [.i.] iř na inbuib ata do fer ólígí.

Ocuif ar ino hi, .i. oguif ar in ni iř cetharóae fnechnarócheir uiriř ann fo on. Mani gelletar oi, .i. muna tuctar gealltar a cenno in a fāřluga. Fogeilata, .i. in ni do berar iř in ni fogeilur in

¹ Three kinds. See page 259, where they are enumerated.

by which the distress is divided at taking distress, i.e. a person's own liability, and that of the three kinds¹ of kinsmen. And four *kinds of* distress, i.e. the four 'seds,' i.e. a 'sed' of one day, a 'sed' of three days, a 'sed' of five days, and a 'sed' of ten days. Upon man, i.e. a man, *himself*, is taken in distress when he has got nothing else. Upon land, i.e. land is taken in distress. Upon live chattels, i.e. the cattle which he has, are taken in distress. DISTRESS.

The half of every distress *is the fine* for taking it unlawfully, as far as ten cows to a church, but 'etuim,' (i.e. the fine) does not exceed five cows to the laity, even for a case that would incur twenty-seven 'cumhals.' If it has been taken without notice, without fasting, *it shall be regulated by the law*, which says: "In every man-trespass which incurs a 'cumhal,' five 'seds' is the 'smacht'-fine for violating the law." But if after notice and fasting, five 'seds,' which amount to two cows, are the fine for the illegal taking of every distress up to four cows; and though it should be more, the fine shall not exceed this, i.e. two cows. If the distress taken before notice and fasting be less than four cows, there is one-half of it charged for illegality, for it is no wonder that this should be given for taking it without notice, without fasting. If it be after notice and fasting, *the fine shall be five 'seds,'* or rather five 'seds' are the penalty for the unlawful taking of distress after notice and fasting, be it large or small, for it is not more wonderful that it should be given for the small than taken for the large.

And because there are four things for which distress is taken, crime, &c., i.e. because there are four classes of things for which the quick or lawful distress is taken. Distress for crime, i.e. of the person himself alone. For participation in deed, i.e. along with another person. 'Eric'-fine, i.e. 'dire'-fine, i.e. restitution.

And because there are four things that perfect *the distress afterwards*, i.e. and because there are four things which afterwards complete the distress which is taken for these things. Carrying off after evasion, i.e. carrying off the distress after the unlawful evading of the plaintiff by the defendant. Securing after carrying off, i.e. bringing it along the road without fodder or food into a cow-shed or paddock after carrying off the distress. Notice after securing, i.e. to give notice of the distress after having brought it along the road without fodder or food. Lawful waiting, i.e. the plaintiff having lawfully waited at the residence of *the defendant* after having given the notice, i.e. he waits to get the thing to which he is entitled, in this case, for the distress, i.e. pledges and securities at the lawful residence. With the proper securities, i.e. with the security which is due thereupon by right of sureties and contract-makers, i.e. the seven persons. In the proper places, i.e. at the places which are fixed by law.

And because there are *four things, &c.*, i.e. and because four things are charged upon it here. Unless the pledge be given for it, i.e. unless a pledge be given for it to redeem it. *Expenses of feeding*, i.e. what is given

DISTRESS. athgabail amuich, .i. na meit. Ocuir inbleit, .i. in no beapn don luét um luat ampi, fo aigne elana no nem elana. Dúitim ocuif uilrí, .i. in no uoiomur a lobat uí .i. na cuic feoit tét a lobat uí, ap cach laithe naiginneta o tiucta aimpín lobta. Co n-uilmaine, .i. uilrí na athgabala fein don fechemain toicheua, cor uilep maine de .i.

Ocuir ara ino hi ar cetharua fúir ngeibcheir athgabail; fúir, ocuif uilegeó, .i. ocuif ar in no ír cétu epnuile ar a ngeibcheir in gabail aít no egóa, .i. oguif ar in no ír ceteora hepnuille ar a nagupé-ar in cin im ar gabat in gabail aít no egóa, fúir ocuif uilegeó, 7pí. Coir n-atcchomairc, .i. ar in no ír annm uoib uile, .i. ír ler a fúir in conair ar a n-aigera in cin im ar gabat in athgabail, in conair fúigill; ír coir n-atcchomairc. Du imbet corai fechemoin fúir atcchomairc, .i. uí, baile no inat imbir na petemain um in caingen a fúir coir pú riapraí a bpete do bpetemain.

Cio pat fo uera in conair fúigill do tabairt ar aipn uoir ír na athgabalaib ann fo, uair naáar conair fúigill uin tiaáaru do gabail na athgabala? Íre in pat fo uera, maít ler in pete-muin uoiri a fúir in conair fúigill ar a n-aigera in cin ima ngebat in athgabail.

Ocuir ara ino hi ar cetharua conteitetais fon, .i. oguif ar in no ír cetharua ima coicennatóer ann fo athgabail do gabail, .i. péc cuicri no uetmarde. Cin, in cin do no in uaine buoen. Tobach, .i. in cinbleogain ír nera [cin a mic ocuif a uí]. Saísi, .i. in cinbleogain me-wonach [.i. cin comuicuir co a pett dec]. Inableogain, .i. in cinbleogain ír fua, no cin, .i. pet ane, ocuif tobat, .i. pet tneirí.

O'D. 118.

O'D. 118.

Ocuir ara ino hi ír ceteora eirca do cuifin, .i. ocuif ar in no ír ceteora eirca uirpnoéer no tapruapraí uó feoit cach uapal coónat. Aitágin, ocuif uirca tapruillle, .i. in goll uirpneé pécup nep na pécab ona no aiplicri.

Ocuir ara no ír ceteora púmpoúlaí fúil fonp ní egóa hírin. Lan ocuif lech, tpi-an ocuif cethraimchua. Lan, .i. ír in cét pet. leth, .i. ír in pet canuira. Trian, .i. ír in tneirí pet. Cethraimchua, .i. uóplio cethraime cuber bpaich.

Cetharua na aithgina, .i. aithgin a feillaét bip no cuiche; leé aithgin a neogí boit, no meic, no inna inni; trian naithgina a fúllaét pécupin a cuio comcepa; cethraime gac maipr muinóer a fleib: fúir fúiróer; no cethraime caé oir no gab cuitech; no

¹ Seventeen. This number has reference to the divisions of a Fíne. *Vide O'D. 1008.*

for that which the *animal taken in distress* consumes outside, i.e. the sacks of corn. DISTRESS.

And of tending, i.e. the thing which is given to the people for minding it, according as it is a place from which it might escape or not. Delay in pound and forfeiture, i.e. the lessening of it by forfeiture, i.e. five 'seds' that are forfeited every natural day after the arrival of the time of forfeiture. Complete, i.e. the forfeiture of the entire distress itself to the plaintiff, so that it becomes his lawful property.

And because there are four things to be observed in the taking of distress; truth, and law, &c., i.e. because there are four conditions necessary to the quick or lawful seizure, i.e. and because there are four conditions upon which the debt is sued for which the quick and lawful seizure is made, "truth and law," &c. The right of suing before a judge, 'athchomharc' is a general name for them all, i.e. because it is a general name for them all, i.e. it is by it is known the way in which the debt shall be claimed for which the distress was taken, i.e. the path of judgment; this is the right of suing before a judge. Where both parties have a right to appeal to the judge for his decision, i.e. the place, town, or locality where the parties to the suit are, about the contract from true knowledge to ask his sentence of the judge.

What is the reason that the path of judgment is brought forward at all in the distresses here, when it is not by the path of judgment people go to take the distress? The reason is, because the plaintiff likes to know the path of judgment by which he should sue for the debt for which he will take the distress.

And because there are four things for which it is levied, i.e. and because there are four things for which it is customary to take distress, i.e. a 'sed' of five days' stay or ten days' stay. Crime, 'Cin,' i.e. the crime which a man himself has committed. 'Tobhach,' i.e. the crime of the nearest kinsman, i.e. the liability of his son or his grandson. 'Saighi,' i.e. the crime of the middle kinsman, i.e. the liability of a kinsman as far as seventeen.¹ Kinsman, i.e. the farthest kinsman; or 'cin,' i.e. a 'sed' of one day's stay, and 'tobhach,' i.e. a 'sed' of three days' stay.

And because there are four 'eric'-fines, i.e. and because there are four 'eric'-fines fixed or given for the 'seds' of every noble chieftain. Restitution, and 'dire'-fine, 'tairgille,' &c., i.e. the interest which increases upon the 'seds' which are lent or borrowed.

And because there are four chief divisions made of them, i.e. because there are four principal divisions made of each of these particular 'eric'-fines. Full and half, one-third and one-fourth. Full, i.e. for the first 'sed.' Half, i.e. for the second 'sed.' One-third, i.e. for the third 'sed.' One-fourth, i.e. participation in crime incurs one-fourth.

The restitutions are four-fold, i.e. restitution for looking on at cattle on the brink of a river or pit; half restitution for the crime of an idiot, or child, or madwoman; one-third restitution for looking on at the stray cattle of the neighbourhood; one-fourth for every cow that is killed in a mountain: this is settled; or one-fourth restitution for every deer which is taken in a pit; or it is one-fourth resti-

tution upon every man who is with four persons at a work of a DISTRESS.
beneficial character, though unlawfully done.

The 'dire'-fine is four-fold: full 'dire'-fine for the best 'seds,' half 'dire'-fine for the next to them, one-third of 'dire'-fine in the third 'sed;' participation in crime incurs one-fourth.

The 'tairgille' is four-fold: full 'dire'-fine in twelve days, half 'dire'-fine in six days, one-third 'dire'-fine in four days, one-fourth 'dire'-fine in three days.

The honor-price is four-fold: full honor-price is due to one for his father, half honor-price for his father's brother, one-third honor-price for his son or his daughter, one-fourth honor-price for his grandson. Four times four multiplied by four is upon each of them in 'cethairslicht.'

And because the four nearest tribes, &c., i.e. because it is four tribes that sustain the liabilities of every person that is related to them intimately. The interest of the tribe of the father, i.e. the tribe of the father has an interest in him. The interest of the chief, i.e. his chief has an interest in him. The interest of a church, i.e. a church has an interest in him. The interest of *the tribe of* the mother, i.e. the tribe of the mother has an interest in him. The interest of the foster-father, i.e. he who has performed the fosterage has an interest in him. It may be that they all may be in one, i.e. there is a time when all these interests may unite in one person, i.e. when he is the son of a native. Or they may be in two or three, i.e. there is a time two of them have an interest in him, i.e. the father's tribe and the mother's tribe. Or three, i.e. the father's tribe, and the mother's tribe, and the chief. Or each of them separately, i.e. the church after his going on a pilgrimage, for it may happen that a man may be without a chief, but it cannot happen that he is without a church.

And because every one gives pledges, i.e. because they give a relieving pledge for their cattle. In right of co-occupancy of land, i.e. the tillage in common is observed according to justice. To the four neighbours, i.e. to the four neighbours next him all around. On the two sides, i.e. the length. And two ends, i.e. the breadth.

And because there are four 'Urradhus'-laws, i.e. and because there are four 'Urradhus'-laws recognised or ordered. The 'Urradhus'-law of Brathchai, i.e. the liability is upon the surety according to the adjudication of Cai Cainbhreathach, i.e. it is upon him the liability will pass according to this rule. The 'Urradhus'-law of interterritorial-law, i.e. it is upon him the liability will go of the trespass which is committed against interterritorial law. The 'Urradhus'-law of persons of distinction, i.e. it is lawful to distrain in each 'besna' of these, and distress is taken from each surety of them separately in each 'besna.' And because there are four securities by which these four 'Urradhus'-laws are enforced, i.e. they are made obligatory or enforced, i.e. these four 'Urradhus'-laws. Distress as fixed by Brathchai, i.e. a distress which is taken for the thing which is due according to the judgment of Cai Cainbhreathach. A pledge in 'Cain'-law, i.e. to distrain the hostage for what is due in 'Cain'-law. A hostage in

DISTRESS. α αιρησε. Gell fpu neimethiu, .i. gell don Eclair, ap ata nemtrepnacur
 — ruyin ní olisgur. Ruisleir tobais na mbercna rin.

Ocur ara it ceteopa poola fil for gellais, .i. ap in ní ir
 ceteri poalai fil for na gellib. Lan gille, .i. fpu nepam iar mbreitem-
 nur. Let gille, .i. fpu nem [nepam] iar mbreitemnur. Trian gill,
 .i. α n-ur[ui]ill. Smacht, .i. rmaet gille reetmaro do fcur troyci
 im nepam, ocur a let im nemnepam.

O'D. 120. [Smaet gill ecinntec fpu fuigell cuir ocur cunnurta etir iní
 ir nepum ocur nae nepum, cio i Cain cio i n-urruar, fpu in ní
 ir nepum ocur nae nepum do gatuib ocur braituib ocur gontuib,
 771., co techt nupruigill, ocur rmaet gill reetmaro fuirio ainn-
 rde. Letgille fpu ní nae nepum i cor ocur i cunnurto iar
 mbreitemnur, ocur langille fpu ní ir nepum ria mbreitemnur,
 ocur trian gille iar mbreitemnur fpu gata ocur gona, 771., cio
 α Cain, cio i n-Urruor, aet Cain Adamnain. Trian gille ria
 mbreitemnur inncirde, ocur letgille iarum, ocur lánigille ó
 rooruo ocur o tinnba, munab etrebuire; dia mbe, ir for gne
 gille caich aoin.

Laingille fpu romuine porerbut, ocur fpu cach nepum toircioe
 iar mbreit, ocur let gille ria mbreit, ocur trian gille fpu rgar
 troyce. Let gille fpu mucca rceo rerta iar mbreit, ocur trian
 ria mbreit, ocur rmaet gille cinnteá do rgar troyce.

Ocur na epnuile eile oilecna, .i. fuigell gati, 771., rmaet
 gille ecinntec do rgar troyce, rmaet gille cinnteá ria
 mbreit, ocur trian gille iar mbreit, etir Cain ocur Urruor, aet
 Cain Adamnain, ocur rmaet gille cinnteá ocur trian gille ocur
 letgille irruio.

Cach fuigell cuir ocur cunnurta, ona ocur aithe ocur
 aiplicte, ocur cach ní ir nepum toircioi, muna be for tuil ocur
 rona, ir trian gille fpu fcur troyce, ocur letgille ria mbreit
 ocur laingille iar mbreit.

Caé fuigell cuir ocur cunnurta, ocur ona ocur aithe ocur
 aiplice, ocur cach ní ir nepum toircioe, dia mbe for tuil ocur

¹ *Law of Adamnan.* The 'Cain Adamnain' is contained amongst the Brehon
 Law MSS., and has been translated by Dr. O'Donovan. *Vide O'D.* 3874-3905.

interterritorial-law, i.e. to distrain from the hostage what is due in the DISTRESS. interterritorial-law. A pledge in the case of dignitaries, i.e. a pledge to the church, for what is due to it is sacred. It is lawful to distrain for these 'bescnas.'

And because there are four divisions made of pledges, i.e. because four divisions are made of the pledges. Full pledge, i.e. for an article of necessity after judgment. Half pledge, i.e. for a *thing which is* not an article of necessity after judgment. One-third pledge, i.e. in arbitration. Smacht-pledge, i.e. a 'smacht'-pledge of seven days to stop fasting for an article of necessity, and the half of it for an article not of necessity.

There is indefinite 'smacht'-pledge for the judgment of bargain and contract, both in the case of the thing which is an article of necessity, and that which is not an article of necessity, whether in 'Cain'-law or in 'Urradhus'-law, *as also* in the case of the thing which is an article of necessity or not an article of necessity for thefts, robberies, woundings, &c., until the passing of judgment, and 'smacht'-pledge of one-seventh therein. There is half pledge for a thing which is not an article of necessity in a bargain and contract after judgment, and full pledge for a thing which is an article of necessity before judgment, and one-third pledge after judgment for theft, wounding, &c., whether in 'Cain'-law or 'Urradhus'-law, except the law of Adamnan.¹ One-third pledge before judgment is in that (*the law of Adamnan*), and half pledge afterwards, and full pledge from a stranger and a pauper, unless he be without security; should he be so, it is after the manner of the pledge of every one else.

Full pledge for all rents that are due, and for every necessary of life after judgment, and half pledge before judgment, and one-third pledge for stopping fasting. Half pledge for pigs and barren animals after judgment, and one-third before judgment, and definite 'smacht'-pledge to stop fasting.

And the other cases in like manner, i.e. judgment of theft, &c. Indefinite 'smacht'-pledge to stop fasting, definite 'smacht'-pledge before judgment, and one-third pledge after judgment, both in 'Cain'-law and 'Urradhus'-law, except the law of Adamnan, in which definite 'smacht'-pledge and one-third pledge and half pledge are ordered to be given.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing which is a necessary of life, unless it be under assertion and denial, there is one-third pledge to stop fasting, and half pledge before judgment, and full pledge after judgment.

In every judgment of bargain and contract, loan and charge and borrowing, and of every thing which is a necessary of life, should it be under assertion and denial, the seventh of 'smacht'-pledge is given

DISTRESS. — Féna, ír fmaétt gille féctmuiré do fcuir tpoiréte, ocuf tpuan gille ríá mbreíé bpreíte, ocuf langille íar mbreíé bpreíte.

Cac fuiséll cuir ocuf cunnurá, óna ocuf aítne ocuf aiplicce, ocuf cac ní ír táiníre neíum toirétoí ná bí forí oíul ná féna, ír fmaétt gille féctmuiré fpu íaepaó tpoiréte, ocuf tpuan gille ríá mbreíé bpreíte, ocuf léé gille íar mbreíé bpreíti.

Cac fuiséll cuir ocuf cunnurá, óna ocuf aítne ocuf aiplicce, ocuf cac ní ír táiníre neíum toirétoe, oia mbi forí oíul ocuf féna, ír fmaétt gille ecinnéteá oá ígheapull déc fpu íaapluccáó toirétoe ocuf fmaétt gille, féctmuiré ríá mbreíé bpreíte, ocuf langille íar mbreíé bpreíti.

Ópéé ímáata ocuf tapoíngne ocuf íapuígí, ír íamlaíó ír fmaétt gille ecinnéteá in oá ígheapull déc féctairí ríá mbreíétem-
nur, ocuf tpuan gille bí eíirí Cain ocuf upíruaí.

Má géalí ber aipíe ínáit a féch, ocuf íoiche de don aipíetec, ocuf ní bí íonaíom a táirícc, ír oíulí cín a íc cé beé upaín ann. Oia mbe íonaíom a táirícc, ír íc in upaín bíí ann, no ír a léé do ícc.

Má comáíro fpu íaachaíb, cé beé íonaíom cín co be, ír oíulí.

Má ííle ínáit a féch, ír tuílleó fpuí cuí ub íu a íaacha, co beé íonaíom cín co be.

Má géalí ber áipíe ínaít a féch, ocuf níroa íoiche de do aipíetec, ocuf ní bí íoónuíom a táirícc, ír ícc in upaín bíí ann. Oia mbe íonaíom, a táirícc uile, .i. annmann amuíl é féín, ocuf a féé oia éno.

Mao comáíro fpu íaachaíb, ocuf ní bpuí íonaíom a táirícc, ír a tuíom iná íaachaíb. Oia mbe íonaíom a táirícc, ír annmann amuíl é féín, ocuf a féé oia éno.

Má ííle ínáit a féé, ocuf ní bí íoónuíom a táirícc, ír a oíííí ocuf tuílleó fpuí cuí ub íu a íaacha. Oia mbe íonaíom a táirícc, ír annmann amuíl é féín inn, ocuf féch oia cinn.

Mao amlaíg do béíur ná géalíá ío co náíí uma, no óíí, no aipíeat, no oíam galur bunuíro noí beíá, ír ícc ná íaé.

Muna cinnéteí aite íoíííí, ír léé a íuachtuíá iná íaachaíb, ocuf tuílleó fpuí mao écín.

¹ *Extern*.—In transcript this is written 'vii,' a contraction for 'sect,' with a contraction for 'air' both together making 'sectair,' *extern*.

to stop fasting, and one-third pledge before passing judgment, and full pledge after passing judgment. DISTRESS.

In every judgment of bargain and contract, of loan charge and borrowing, and every thing that is next to a necessary of life, which is not under assertion and denial, one-seventh of 'smacht'-pledge is *given* to stop fasting, and one-third pledge before the passing of judgment, and half pledge after passing of judgment.

In every judgment of bargain and contract, loan charge and borrowing, and every thing next the necessary of life, which is under assertion and denial, indefinite 'smacht'-pledge of twelve 'screpalls' is *given* to stop fasting, and a seventh of 'smacht'-pledge before passing judgment, and full pledge after the passing of judgment.

In judgments of theft and robbery and violation, there is given uncertain 'smacht'-pledge of twelve 'screpalls' in the case of an extern¹ territory before judgment, and one-third pledge both in 'Cain'-law and 'Urradhus'-law.

If it be a pledge that is higher than the debt, and the act of God has overtaken it, and that there is no security for restoring it, it is allowable not to pay for its excess. If there be security for restoring it, the excess should be restored, or the half of it should be paid for.

If it (*the pledge*) be equal to the debt, whether there be security or not, it is right to *pay for it*.

If it be lower than its debt, an addition should be made to it until it is equivalent to the debt, whether there be security or not.

If it be a pledge that is higher than the debt, and that it is not the act of God that has overtaken it, and that there is no security for restoring it, the excess is to be paid for. If there be security, the whole is to be restored, i.e. a thing like itself, and the fines for it besides.

If it be equal to the debt, and that there is no security for the restoration of it, it is forfeited for the debt. If there be security for restoring it, a thing like itself is *to be given*, and the fines besides.

If it be lower than the debt, and that there is no security for the restoration of it, it is forfeited, and it is to be added to until it is equivalent to the debt. If there be security for restoring it, a thing like itself is to be given in place of it, and fines besides.

If these pledges be given along with articles of copper, or of gold, or silver, or if an old disease carry them off, the debts are to be paid.

If it were not agreed that the articles are to be given with them, half the injury to them will go against the debt, and an addition is to be made to it if necessary.

DISTRESS. — **Θία** cinnctur cin aiti forruio, **ιρ** α **φιά** **θία** cinn, **ocur** α **παιρ**icc **cio** **ιτ** **olcca**.

Θία cinnctur cin forruio na ngeall **ρο**, **ocur** **θία** **ποέν**ctur α **forruio**, **cúic** **ρεο**io **no** **deé** **ri**nn.

Muna cinnctur cin forruio, **ιρ** **leé** **cúic** **ρεο**ie **no** **dech** **ρεο**ie **ιρ**in **cúitabuir** **ri**n.

Θία **comúir**léctur **don** **ci** **no** **βει**ri **i** **forruio**, **ιρ** **rlán** **ó** **manub** **forruio** **ngní**ma. **Θiam** **forruio** **ngní**ma **do** **beru**ri **forruio**, **ιρ** α **tu**ioim **ina** **φi**achuib, **maó** **comá**ro. **Munub** **comá**ro, **ιρ** **amúil** **no** **rái**griam. **No** **ono** α **tri** **trio**cur, .i. **úil**ri **in** **peé**, **maó** **lu**ga **ina** **φi**ach **forruio**me **in** **gill**, **no** **úil**ri [**in**forbairta] **colla**, **no** **tiabla**o **ngní**muio.

Maó **geall** **do** **beru**ri **φi**achuib, **ocur** **bró** **lor** **for** **in** **φi**ach, **θia** **mbe** **ponuio**m **in** **úil**ri **ιρ** α **icc**. **Cin** **cu** **be** **ponuio**m **ono**, **θia** **mbe** **ai**tiuió α **ice** **in** **caé** **trá**é **acur**ctur, **ιρ** **leé** **in** **úil**ri **do** **ic**. **Muna** **be** **ponuio**m **no** **ai**tiuió, **ní** **hí**ctur **aé**t **colunn** **ná**ma; **ocur** **ai**riuc **in** **gill**, **cio** **geall** **úil**ri; **ocur** **cia** **no** **é**ri^{na} **do** **naé** **galu**ri, **cin** **ní** **don** **lor** **naé** **do** **é**ri^{na} **φra**gbail. **Cio** **be** **úib** **ono** **cinnu**ri **in** **forbu**ir, **ιρ** α **φi**acha **cuna** **in**forbairt **do**. **Muna** **cinn**ctur **et**ri, **ιρ** **aié**gri **nama**.]

C. 2693. [**Ma**ri **galu**ri **buna** **cinn**cti **pe** **pe** **n-iubaile**, α **ma**ri **do** **biuba**, **ocur** α **peé** **do** **peám** **toit**hió.

Mari **galu**ri **conntabairtach** **ino**ri^{no} **pe** **pe** **n-iubaile**, **leé** α **ma**ir **do** **biuba**, **ocur** **leé** α **φi**acé **do** **peám** **toit**hió.

Mari **ia**ri **pe** **noit**ma **no** **gataó** **an** **gell**, **úipe** **ocur** **eneclann** **don** **peám** **toit**hió **ann**, **ocur** **noá** **n-úil** **ní** **don** **biuba**.

Ocur **ma**ri **pe** **pe** **úit**ma **no** **gataó** **an** **geall**, **eneclann** **don** **peám** **toit**hió **ann**, **ocur** **úipe** **ocur** **eneclann** **don** **biuba**.

Slán **ngill**, .i. **θia** **ngata**ri **an** **geall** **on** **φi**ri **θia** **tabair**ta, **cio** **lan** **gille**, **γi**l, **ιρ** **φi**ri **ic**ta^{ri} **úipe** **ocur** **eneclann** **ino**, **ar** **ιρ** **úil**ri **co** **tacta**ri α **φi**acha **θia** **é**nn.]

Occur **ar** **in** **ci** **ceit**ri **i** **rechta** **no** **me**ri^{ai}gri^{et}, .i. **ocur** **ar** **in** **in** **ιρ** **na** **ce**ri^e **úipa**taó **ro** **no** **me**ri^{em}naó α **mbri**etemaé. **Rech**t **ai**en^éó, .i. **úipa**taⁱ **no** **bui** **as** **Á**dam. **Rech**t **pe**ta^{ri}úig .i. **ιρ** **i** **in**

If it were agreed that the articles are not to be given along with them, the debt is to be paid for them, and they are to be restored though damaged. DISTRESS.

If it be settled that these pledges are not to be used, and if they be used, there shall be five 'seds' or ten 'seds' for it.

If there be no agreement respecting the non-use of them, there shall be five half 'seds' or ten half 'seds' for using them in such uncertainty.

If the person who receives them is advised to use them, he is safe in doing so, unless the work has been excessive. If they have been overworked, they shall go for the debt, if they are equal to it. If they are not equivalent to the debt, it shall be as we have said. Or three things are the lenient penalty, i.e. forfeiture of the debt, if it be less than the value of the use of the pledge, or forfeiture of the increase of the body, or double the work.

If a pledge be given for debts, and that the animal given in pledge has young, if there be security for the increase, it must be paid. Though there should be no security, if there be acknowledgment of the payment every time that the claim is made, half the increase shall be paid. If there be neither security nor acknowledgment, nothing shall be paid but the pledge itself only; and the pledge is to be restored, though it be a pledge having increase; and if it should recover from any disease, none of the young which survive are to be left behind. But whoever of them stipulates for the increase, he shall have the debts with the increase. If there be no stipulation at all, it shall be restitution only.

If it be certainly an old disease *that has destroyed the animal* within the stipulated period, its beef is given to the defendant, and the debt to the plaintiff.

But if it be a doubtful disease within the stipulated period, half the beef is given to the defendant, and half the debt to the plaintiff.

If after the stipulated period the pledge be stolen, the plaintiff shall have 'dire'-fine and honor-price, and the defendant shall have nothing.

And if it be during the stipulated period the pledge has been stolen, the plaintiff shall have honor-price, and the defendant shall have 'dire'-fine and honor-price.

Safety of pledge, i.e. if the pledge be stolen from the man to whom it is given, whether it be full pledge, &c., it is to him 'dire'-fine and honor-price shall be paid for it, for it is his until the debt be paid for which it was given.

And because there are four laws which are brought to bear, &c. i.e. and because these four laws are recognised in judicature. The law of nature, i.e. the rule which Adam had. The patriarchal law, i.e. this was the rule

O'D. 124. Զօն Շարէ [սր անս].
 Օգտը ար անո ր շեհարժա Կո յոյճե թեհե, .1. ար ին ոմ րօ շեհար
 արնսե Կոմարյ յարարատ Եր Երե, յո Կոմարյճեթ Կո թար յարարատ
 Կոմարեհ. Բր Բրար Կոմարեհեթ, .1. ր Բր Կոմ Կոմ Կոմար Կո
 Կոմ Կոմարե յարար Կո Կոմ Կոմ Կոմ. Զալլ Բրար Կոմարեհ, .1.
 Կոմար Կոմար, յո Կոմար Կոմարեհ Բր Կոմ Կոմար, .1. Զալլ ր
 Կո Կոմարեհեթ Բր ին ոմ Կոմարեհ Կոմ Կոմար Կոմարեհ Կո
 Կոմ Կոմար, .1. Զալլ Բր Կոմարեհ Կոմ Կոմար. Կոմ Կո
 Կոմարեհ, .1. Կո Կոմար, .1. Կո Կո Կոմարե ին Կոմ Կոմար ր ին
 Կոմար Կոմար [Կոմարեհե] Կոմարե ին Կոմ Կոմար, Կոմ Կոմար.
 Կոմարե ին Կոմարեհե, .1. Կոմարե ին Կոմարեհ Կոմար, յո
 Կոմար, յո Կոմար, Կոմ Կոմար, .1. Կոմ Կոմարեհ.

[illegible][illegible]

Օգտար ար ի նի քո Բի Եթերիւնէ Բոգոյ Ծո ածագԲաւ,
 .1. օգտ ար ի նի քո Բի Եթերի Բաւեւէտ, քո Եթեր արքերի, քո Եթերի քո
 նախ Բոգոյ արեւ քոն ածագԲաւ: Օգտ Բա առն ցաժ ածագԲաւ,
 .1. օգտ Բա առն քոն քո Բի քո ցաժ ածագԲաւ, քո իմ ի նի քո ցեժա
 ածագԲաւ քո նօժ, .1. Բա քոն: Ար ի Բաւցնօ նօժ քո
 քո քաւե, .1. քո նիմքաւցնոն քո քո նօժ քո իմ քոն քոն, քո
 Բա քոն, .1. քոնքա: Օգտ Բաւ քոն քոն, .1. քոն քոն
 քոնքա: Բա քոն քոնքա, .1. քոնքա քոնքա: Բա քոնքա քոն
 քոնքա, .1. քոնքա քոնքա քոնքա: Բա քոնքա քոնքա, .1. քոնքա
 քոնքա: Բա քոնքա քոնքա քոնքա: Բա քոնքա քոնքա, .1. քոնքա
 քոնքա: Բա քոնքա քոնքա քոնքա, .1. քոնքա քոնքա: Բա
 քոնքա քոնքա: Բա քոնքա քոնքա քոնքա, .1. քոնքա քոնքա:

Եւր լիսնս քիւն, .i. եւ լիսնս քիւն իր արտ լիսնս, .i. munab
neayam cantmo. Օսբ տօրքիւն, .i. munab տօրքիւն Ե. Կօւնքի,
.i. սար իր լիսնս քիւնքիւնս աւ լիսնս քիւն. Օսբ իր լիսնս, .i. munab
լիսնս քիւնքիւնս. Ու տարն, .i. մա տարնս քիւնքիւնս. Կօնգ-
քիւնքիւնս քիւն քիւն քիւնքիւնքիւն, .i. ու կօնգքիւնքիւնս քիւն քիւն

which his Pater, his Father, spoke to Moses. Law of the propheta, i.e. Isaias, **DISTRESS.**
 ꝑc. The law of the New Testament, i.e. this is the rule of the testament
 from the birth of Christ to the present day.

And because it is four things that perfect law, i.e. because there are four things which fulfil the rule of judgment, or which are fulfilled according to the rule of judgments. Proof by which *judgment* is confirmed, i.e. I deem it right that every sentence which is just be binding. Pledge by which debt is secured, i.e. his own pledge, or a pledge for ensuring right of suing before a judge ('athcomarc'), i.e. the pledge is the thing which is kept for what one gives away in a contract on security properly made by word of mouth, i.e. a pledge for debts of bargain and contract. Payment after transgression, i.e. small or large, i.e. to pay fully what is due for the crime after the transgression, 'tairm-theacht,' i.e. after transgressing, 'tar n-imthecht,' i.e. the crime. Making reparation after violating the law, i.e. fulfilling the rule prescribed in 'Cain,' or 'Cairde,' or 'Urradhus,' after breaking it, i.e. after violating it.

And because there are four things by which these are regulated, i.e. and because there are four things by which these offences are regulated, or which regulate in the case of these offences. Cognizance, i.e. intentionally, i.e. full fine for it. Intention, i.e. for profit, i.e. exemption for it. Ignorance, i.e. without intention, i.e. half fine for it. Unlawfulness, i.e. by wantonness, i.e. restitution. Except the unlawfulness which is full trespass, i.e. I make an exception here, the unlawfulness for which there is restitution, i.e. that is full trespass for which full restoration is made besides the largest full fine. That which is intention, i.e. exemption for it. Is cognizance, i.e. full fine.

And because there are four periods for notice, i.e. and because there are four periods for giving notice of the distress according to law, among the ancients from the period of Sen Mac Aige. Besides exemption, i.e. besides when the party has exemption, i.e. of disease. And hosting in a territory, ('fuirthin-dal,') i.e. the other condition which relieves a person from giving bail or pledge; for if either of these things exist, he shall not be served with notice, nor shall distress be taken from him.

And because there are four divisions of the notice of the distress, i.e. and because there are four subdivisions, or parts, or kinds of the warning or notice of the distress. And every distress was of one day, i.e. and it is a stay of one day that was upon every distress, or upon the thing which takes distress from one, i.e. his own liability. For no one sustained the liability of another, i.e. no one sustained the crimes of another in that time, but his own crime, i.e. anciently. But that which has a stay of one day, i.e. with us in respect of stay. Had one day's notice, i.e. with them in respect of notice. That which has three days' stay, i.e. with us in respect of stay. Had three days' notice, i.e. with them in respect of notice. That which has five days' stay, i.e. with us in respect of stay. Had five days' notice, i.e. with them in respect of notice. And that which has ten days' stay, i.e. with us in respect of stay. Had ten days' notice, i.e. *with them* in respect of notice.

Remoteness of territory, i.e. to be in a distant territory prolongs the stay, i.e. unless it be a thing necessary for immediate consumption. And desire, i.e. unless it be necessary to him. Relationship, i.e. for the stay on account of a kinsman is longer than on a person's own account. And rich condition, i.e. unless it be determined that he has the wealth of his rank. Or exemption, i.e. should it happen not to exist. By which the Feini charge the liability of

each kinsman, i.e. by which the Feini at this day charge the liability of each kinsman upon the other. In the same way as he obtained his 'eric'-fine, i.e. his body-fine. Inheritance, i.e. his land, i.e. his chattels and his goods. DISTRESS.

And the distresses, that the Feine have are two, i.e. two quick or lawful distresses are taken, i.e. it is two distresses that are taken according to the Fenechus. Distress from the debtor i.e. on account of his own liability. Distress from the kinsman, i.e. on account of a kinsman.

Stays were ordained for distresses, i.e. one day, and three days, and five days, and ten days, i.e. distinct stays were appointed for the quick or lawful distresses. Two notices were appointed for every distress, i.e. two notices were fixed or established, i.e. a notice upon the debtor, and a notice upon the kinsman. Without exemption, i.e. disease; for it is not served during an exemption, i.e. when the defendant has a disease. Without defect, i.e. without 'irradi;' for if he has either of these things, the notice shall not be served on him, (i.e. for if he has exemption it would be idle to serve the notice). A notice of five days to the defendant, i.e. upon the debtor of the inferior grades, i.e. not to serve a shorter notice than five days upon a debtor of the inferior grades. A notice of ten days in the case of the inferior grade, i.e. upon the tribesman who is a kinsman to one of the inferior grade. If it be distress on account of a kinsman, i.e. if it be a kinsman of the inferior grade that is distrained, this is then the case, i.e. if it be a quick or lawful distress that is taken for the liability of a kinsman of the inferior grades. They legalized the quadruple division of the notice, i.e. our predecessors legalized the four divisions, four species, or four kinds of the notice or warning, i.e. that they should have four notices. But they did not legalize stays, i.e. many. Except a delay in pound of one day only, i.e. a delay in pound of one day, and a stay of one day. This thing was, however, afterwards changed, i.e. this thing was afterwards changed with us, i.e. for the stay with them. So that there are four stays, i.e. one day, three days, five days, ten days. Four delays in pound, i.e. a delay in pound of three days, of five days, of ten days, and eleven days. And two notices, i.e. a notice on the debtor and a notice on his kinsman, i.e. five days and ten days.

Notice precedes every distress, i.e. I deem it right that notice should be served on the inferior grades before distress be taken from them, and it is doubtful whether it is for a crime or a debt in this case. But no notice is served on a wanderer, i.e. I make an exception here; no notice is served upon any wanderer who has not a fixed residence or place of abode, i.e. a notice of five days, (i.e. longer than the notice which should have been given to the wanderer), is served upon the defendant, according to law, before the taking of distress from him, if it be right that notice should be given, i.e. to answer for the non-appearance of him, (i.e. the wanderer). Or one who has no fixed residence, i.e. whose residence is not known. Five days legal notice, i.e. a notice of five days is the proper notice, according to law, upon the defendant of the inferior grade, before the taking of distress from him, i.e. a notice of five days from one of inferior grade upon a debtor of inferior grade. If notice be served at all, i.e. if it be proper that notice be served on him, this shall be the time. That he may have his property in readiness, i.e. that each one may collect his substance during that time, i.e. that it may be determined if he has the wealth of his rank; and time is allowed him to seek the thing he has not. For a pledge, i.e. of the defendant if it be necessary for him to take defence; i.e. for law, i.e. to yield it; or respect-

Distans. .i. in aipécta, cró be uib ina dechrao. Fpí com aétur .i. com fo moir,
 .i. icir na pétemnuib, .i. cétur. Fpí cur a, .i. feib do ponca na cuir
 eturrua fein (.i. rat), .i. do claochló uoib, no do innraíó. Ar í aipé
 irpéir: “ar cuicci fpí cono cuinuisgeir,” .i. ar í aipé fín
 raithéir no aipéothéir cuicci, .i. uia fogra in feichem toich fín ne
 apat ar in cinctá péchem do cuingí, ní ólegur ne eile fín congí péte-
 man, .i. cuicci íppí ne fogra apat áta for na ghabaib feine fín congí
 cat coonairéatá uib fín. Íp de no céo, .i. ípp de no cana no no cine.
 Ní faelair athgabail ría cuicci, .i. ní no fograibne do gabail
 athgabala don ghab feine fínne fínne do beirar apa cuicci ar, .i. ní no gabair,
 .i. ní no lingé tá fáití. Ría cuicci, .i. a forpinn na cuicci. Ní
 fuatúir lá roxul, .i. ní no fuatúar hí imma gabail eall lá roxul
 amach, .i. ní no fuatúir anall í, .i. co forpú nach eile, .i. co forpú pen.
 Arur de no céo, .i. arur de no canat no no cinne. Arúir de
 fuirúir cat míraínné amóga, .i. a forba apa, .i. íp aratú do
 ólgeó uirru, ma da ngaba í co ólgeó, .i. íp anó do beirar moga ar íp
 gabail imeson raínn na dechmaro, a forbat na cuicci; ocup do cinctá
 gabur athgabail fínne.

Óforogairar dectú do feine fiachaí, .i. upogurchar apat
 dectú ar inbleoguin bíp úine, .i. upogurchar apa dectú for
 fine in fín fiachar ann, a fnechar[c]ur fiaúin, ar na no pentar in
 tapar. A fiaúin fnecharur .i. nom bí ólgeó uatí ar dectú,
 no gabur athgabail in fín fiachar ann a fiaúin fiaúin.
 Fnecharur, .i. apa dectú for inbleoguin ghab feine. Arur
 dectú fpí raíuó, ocup inbleoguin, .i. arur apa dectú
 innraíó for in cat íp in inbleoguin, [ar in] innraíó cín in canch
 íp coibneam do da fine.

O'D. 128.

Cinctach cach fine iar n-éoló, .i. íp ann íp cinctach in cach
 bíp do fine, iar léga éluó in cinctá pen, .i. iar léga élar apa do fine.
 Iar napaó, .i. iar tabairt apat ar ar ur. Iar nupogra, .i.
 iar na íp fupogra don inbleoguin. Iar níonnú ólgeó, .i. iar mbet
 do pétemain toicheo í n-upatá co ólgeó, .i. in tpeirre íarpatá aratla.

Óicheall cach neirí, .i. íp óicheall don tí do ní aílur lepa
 élo do leca in cinctá, .i. íp óilech in cach do beir aílur um in lepa, .i.
 cinctá in cach do beir aílur um in lepa. Fiachaé cach polúó,
 .i. atat féich óga ar in cach do fúnne in polúó, .i. in inbleoguin.
 Iar fí, .i. iar fí do a óleirín de. Iar napaó, .i. iar mbet a
 fí ar apa do tabairt ar. Iar nupogra ólgeó, .i. iar fí fogra
 apa ar co ólgeó, .i. iar mbet don fí amúg ag upa in neó ólegur
 amúg fín, .i. com í in tpeirre íarpatá. Fen com de fpí óicheach,
 .i. fen com de fíupur turlat ar, .i. cró fena óleirín de, .i. léigí don
 fí cró be óleirín de. No fiacha, .i. cró fiaá óleirín de. Aréir
 caich bepa ríartha, .i. aréir in cat [uana hara in ríarpat, in

ing the knowledge of the path of *judgment*. For judgment, i.e. of the judge. *DISTRESS.*
 For consultation, i.e. of the court, into whichever of them they go For
 adjustment, i.e. equal on both sides, i.e. between the parties engaged in the
 suit, i.e. four persons. For contracts, i.e. as they were made, i.e. the con-
 tracts between themselves, i.e. to set them aside for them, or to enforce them.
 Hence was said, "five days for every sensible adult," i.e. the reason
 that five days are set down or mentioned is, i.e. if the plaintiff give notice according
 to the time of notice that he will sue the defendant, no other period is lawful to
 sue the defendant, i.e. five days is the period of giving notice which is served on
 the inferior grades for suing each of these sensible adults. Hence was said, i.e.
 it is of it was said or was decided. "Thou shalt not take distress before
 five days," thou shalt not attempt to take distress from one of the inferior grades,
 before a notice of five days has been served on him, i.e. thou shalt not take it, i.e.
 thou shalt not attempt to seize it. Before five days, i.e. the end of five days.
 "Thou shalt not carry it off by immediate distress," i.e. thou shalt
 not seize upon it to carry it out immediately, i.e. thou shalt not carry it out, i.e. to
 the pound of a person other than the defendant, i.e. to thy own pound. Hence
 was said, i.e. for of it was said or decided. "Debt is fastened upon it in
 the middle of the time," i.e. at the end of the notice, i.e. thy right is fastened
 upon it, if thou hast taken it lawfully, i.e. the time at which debt accumulates
 upon it is the middle of the division of ten days, at the expiration of the five
 days; and it is of the debtor *himself* distress is taken here.

A notice of ten days is served upon the tribe of the debtor, i.e.
 a notice of ten days is served upon a kinsman of the tribe, i.e. a notice of ten days
 is served upon the tribe of the man who owes the debt, in the presence of witnesses,
 in order that the notice may not be denied. In the presence of witnesses,
 i.e. they lose the *benefit of law* after ten days, or the distress is taken from the
 debtor in the presence of witnesses. Witnesses, i.e. a notice of ten days is
 served on the kinsman of the inferior grades. For ten days are allowed
 for suing, and the nearest kinsman, &c., i.e. for it is a notice of ten
 days that is served upon every one who is a kinsman, and who is sued for the
 liability of each nearest person to him of his tribe.

Every tribe is liable after the absconding, &c., i.e. every one who
 is of his tribe is liable, after the debtor himself has absconded, i.e. after the ab-
 sconding notice is served on the tribe. After notice, i.e. after notice being
 served on him at first. After warning, i.e. after due warning is given to the
 kinsman. After lawful waiting, i.e. after the plaintiff has lawfully waited,
 i.e. the three days' grace afterwards.

Every act of neglect is a fault, i.e. it is an evil act in him who neglects
 his welfare by allowing the defaulter to evade, i.e. every one is a negligent
 person who neglects his welfare, i.e. every one who neglects his welfare is guilty.
 Every act of neglect is finable, i.e. there are full fines upon every one
 who has committed an act of neglect, i.e. the kinsman. After knowledge,
 i.e. after his knowing that it was due of him. After notice, i.e. after his
 knowing that notice was served on him. After warning of law, i.e. after
 notice being served on him legally, i.e. after the plaintiff's having waited for the
 thing which is due to him after this manner, i.e. it is the three additional days.
 Without competence to deny, i.e. without the right of exemption, i.e. though
 he is entitled to deny that the debt is due of him, i.e. if he be required to deny it by
 the oath of one man. The debts, i.e. whatever debts may be due of him.
 According to the decision of him whose office it is to settle them,

DISTRESS. bñethen], no ayein in caé ip aya do ruarub ann, in fechem toicheoda.
O'D. 129. Dea ruarucha, .i. bñetem, ip e [ruarup no] ruaglar [caéa] coir.
 Cach cóir fñi inrénub, .i. ció eñhena oleytari de do rñe cóir.

Cirne a tñi inma tñenaižeó ar cach aghabáil inableo-
 guin, .i. comaircim cao iac na tñi arnuile emtñenaižeher don cach ip
 inbleoguin inma aghabail ar a cuinnaižeher in ni aca oisib, cin in
 cincaó ocup don n-inbleogann, arup inñuic in caé ip inbleoguin, .i. ar
 ara a denum do rñe.

Tain, fapc, forup, .i. a fapc do bñeit, .i. don tñer bñethir, .i. a
 tabairc a forup, .i. inann amach, dona feét forupib, .i. tñiar do ceñrup,
 .i. in ceñrcimain. Co comgillib techta, .i. sup na cuma tñebuirib
 olesup cuig do naómunnaib ocup do nafeuirib.

Co toailuótheir, .i. cinup do nithen a toail amach, .i. sup ab
 tñiar do ceñrup. Co comuótheir, .i. cinup do beñar ai ace gen
 mann, gen bia, .i. sup ab mainoer oisibé a tuctar ai. Co fapcúoer,
 .i. cinup beñar a fapc, .i. sup ab fapc fñeñrliét, no sup ab fapc in tñer
 bñethir. Co aurnaióoer, .i. cinup beñar in urnaio aghabaila
 inbleguin. Ar inñrucup.

O'D. 129. [Ar foailu tñiaru do ceñrup, .i. foailu in tñiar inall hí do éum
 in ceñrup amac, .i. i nuónuigi bir in ceñrup, ocup in tñiar do tabairc na
 aghabaila, .i. fapc tairgille (.i. aighe) fapca, feñuñ.

Ip iac in ceñrup, fapca, ocup feñuñ, ocup naom, ocup etñe,
 .i. dámaó loğ einuich, ar a cinu ic forup in fechemun toicheoda.

.1. Nocha nécin don fechemuin toicheoda neac mar aoen rñf ag
 gabail aghabaila cinuigi, mág eol do buóein a gabail; ocup a bñeit
 ñe forup feñ uile a cétoir ció bec ció móir in aghabail, ocup
 a bet ann ñe ñe oíctma ocup ñe ñe lobéa cu noeé alobub uile :

Tñiaru ag toail toirnuñ nglé;
 Feñ tairgille fapca feñuñ;
 Fapca feñuñ feom cope,
 Tall naom ocup etñe.

O'D. 617. Tñiaru ag toail na hatgabaila inall, .i. fechem toicheoda, ocup
 aighe toail, ocup fapcnuir na maó loğeinuic; [ocup ceñrup aca
 hupnuioe a forup in fecheman toicheoda, aighe tagra, fapcnafe
 uiambró lizeinac], ocup nafeuirne, ocup etñi; no cumac ar in
 conuñ amuig ño bet in ceñrup aca hupnuigi. Loğ einuic don
 aghabail do bñeit ñe arup uóein do in fechemuin toicheoda, ocup
 iní aca ep loğ einach ann ip a bñeit ñe fapche don feét fapchib;
 ocup in ceñrup ño buí aca hupnuige tall do uil amach cu nabuc

i.e. according to him for whom it is lawful to decide respecting them, i.e. the Brehon, or according to him whom it is lawful to settle with, i.e. the plaintiff. To settle them, i.e. the Brehon, it is he that settles or regulates every question of right. Every one has a right to deny, i.e. to deny the debt off him, according to justice.

DISTRESS.

What are the three things by which the distress from the kinsman is made three-fold? i.e. I ask, what are the three kinds of things that render the distress three-fold respecting him who is a kinsman, by which is sought that which is lawful, i.e. the liability of the debtor is due of the kinsman, for every one who is a kinsman is worthy, i.e. to serve notice on the tribe.

Driving, notice, pound, i.e. to bring notice of it, i.e. by the third word, i.e. to bring it into a pound, i.e. to drive it out, i.e. to one of the seven pounds, i.e. three *driving it out* to four, i.e. the proper driving. With lawful pledges, i.e. with the proper securities which are required for it of sureties and contract-binders.

How is it carried off? i.e. how is it driven out? i.e. three *drive it out* to four persons. How is it kept? i.e. how is it brought out without fodder, without food? i.e. it is into a lawful pound it is brought. How is notice given respecting it? i.e. how is the notice brought? i.e. it is a notice by the track of the cattle, or a notice of the third word. How is it sought back? i.e. how is the 'urnaith' of the distress of the kinsman brought? By worthiness.

Three carry it out to four persons, i.e. three persons carry it to the four persons who are outside, i.e. the four are awaiting it, and the three persons carry the distress out, i.e. a pledgeman (that is an advocate), a witness, a plaintiff.

The four persons are, a witness, a plaintiff, a surety, and a hostage, i.e. who has honor-price, awaiting it at the pound of the plaintiff, i.e. the plaintiff is not obliged to have any one with him at the taking of the distress from a debtor, if he himself knows how to take it; and he may bring it to his own pound at once, whether the distress be great or small, and keep it there during the period of delay in pound, and during the period of forfeiture, until it become all forfeited.

Three carrying off, a true reckoning,

A pledgeman, a witness, a plaintiff;

A witness, a law-agent, effectual plan,

With surety and hostage.

Three are at the carrying off of the distress, i.e. a plaintiff, a distraining advocate, and a witness who has honor-price; and four awaiting it at the pound of the plaintiff, a pleading advocate, a witness who has honor-price, a contract-binder, and a hostage; or these four persons may be on the road outside awaiting it. The plaintiff may bring a portion of the distress equal to his own honor-price to his own pound, and so much of it as exceeds the value of his honor-price is to be brought to one of the seven greens; and the four persons who were awaiting it within, go forth to meet it at one

Կարգը. ար ա զոր ա բորար ու յա բէր բորարն. օրար ի զորար յա ծար առ
տառն առաւ ար զա յա յար. օրար 1 յա յար զոր բորարն
ու յա յար, ար յա յա յարն օրար առաւ, օրար ար յա յար
օրար օրար ար յա յար, ար յա յա յար օրար ու յա յա յար ար
ար յա յար առաւ.

Կարգը ա յա յա 1 յար օրար յա յար; ու յարն յա
ու յա յարն առաւ ար յա ու յարն ա յա յա, ու յար
ու յա յար յար յարն, օրար յա յար, ար ա յարն յա
օրար բորար բորարն ար յար. օրար յար ու յա յարն
ու յա յարն ու յարն յարն, ար ա յարն ու յարն
արն յարն յա յարն, օրար յարն ար յա յարն յա յար, .1.
օրար օրար յարն յարն յա յար, ու յար ու յարն յար, օրար
ու ու յա յարն ու յարն յար, ար յարն յար ու յա յա 1 յարն
ու յարն ար յա յարն առաւ, ար յարն յա յարն յար
ար յարն յարն յարն ար յարն ար յարն.

Կար յարն յարն ար յար, ու յար յար; ար ու յար, ար ա յարն
արն ու յարն ու յարն յարն յարն յարն յարն յարն, օրար
ար ա յարն յարն ու յարն յարն ու յարն յարն. օրար ար
ար յարն յարն յարն ար յարն ար յարն.

օրար ար յարն յարն ու յարն ար; արն ու յարն
արն յարն ու յարն արն յարն արն յարն; օրար ու յարն
արն յարն արն ու յարն յարն արն ու յարն, ար յարն
ար յարն արն ու յարն արն յարն արն յարն. արն ու յարն
արն յարն արն յարն արն յարն; օրար ու յարն արն յարն
արն յարն արն յարն արն յարն արն յարն; օրար ու յարն
արն յարն արն յարն արն յարն արն յարն, ու յարն
արն յարն արն յարն արն յարն արն յարն.

Օրար յարն արն ու յարն, .1. արն; ար յարն յարն
արն յարն յարն. յարն ու յարն արն յարն; արն
արն, .1. արն ու յարն յարն, օրար յարն յարն, օրար
արն յարն; օրար յարն արն ու յարն օրար յարն ու յարն
արն, օրար յարն ու յարն յարն, օրար յարն ու յարն
արն. օրար արն ու յարն արն արն յարն յարն
արն, օրար ու յարն արն արն յարն. օրար ու յարն
ու յարն արն յարն արն յարն, արն յարն ու յարն

of the seven pounds, and the three persons who had driven it out, DISTRESS.
are they who give notice of it to *the defendant*, and the wages of
two men to tend it shall accumulate upon it, for two herdsmen
shall attend it, that is, till the time of forfeiture; and when the
time of forfeiture has arrived, the value of five 'seds' of it shall be-
come forfeited every natural day.

The forfeitures within and without are equally great in this case; or it is the honor-price only that becomes forfeited first, until it reaches the five last 'seds,' and when it reaches these, they are to be brought into one of the seven pounds, where they become forfeited. And if the distress is not of greater value than the honor-price of the plaintiff, the plaintiff is to bring it to his own house, and keep it there until the time of forfeiture arrives, i.e. after the time of forfeiture arrived, if it (*the distress*) be greater than five 'seds,' and the honor-price greater than five 'seds,' then five 'seds' shall become forfeited of the distress every natural day, until it reaches the five last 'seds;' and these are to be brought into one of the seven pounds.

Whether it be *exactly* five 'seds' or less; if more, the plaintiff is to carry the value of his own honor-price out of them to his own pound, and what remains over and above is to be brought to one of the seven pounds. It is upon the distress from a kinsman these restrictions are.

And this is the way in which these distresses are taken; the equivalent of the restitution, with its double, is to be seized in one distress from the debtor; but no distress is taken for the five 'seds' or for the honor-price, unless he has been sued and distrained at different times. The equivalent of the restitution is to be taken in one distress from the kinsman, and this is the full amount from the debtor; and for the double which is due of him for absconding, he is to be distrained at a different time without his being sued; but for the five 'seds,' and the honor-price due of him for absconding, he is not to be distrained without having been sued.

Three carry it out to four, i.e. this is another version; the manner in which the distress from the kinsman is taken. Seven persons are engaged in the taking of it; three for carrying it off, i.e. a witness who has honor-price, the plaintiff, and a distraining advocate; outside are the judgment advocate and a witness who has honor-price, a contract-binder who has honor-price, and a surety who has honor-price. These four remain outside on the fence of the defendant's land, and these four are outside awaiting it (*the distress*). And if the distress is of greater value than the honor-price of the plaintiff, half the amount

DISTRESS. — pechemun toicheoda do bheir ne foruor buoem, ocur a bhuil foruor letemuic in pechemun toicheoda ir a bheir ne foruor do na reit foruorib: foruor Ollaman, foruor Dheirtemun, foruor ainech etir da eris no a etir, foruor ainech deira, foruor ainech tuire, foruor ainech aine, foruor ainech foruorib. Ocur in triar cetnu da imain; ocur in cetnu cetna no bui aca hupnuige amuig do dul curabuit ar a cno i foruor do nu reit foruorib; ocur in triar no bui aca toxul inall in triar cetnu do bheir a fairc anuno, ocur da fogel ocuor da bleit do rit riu, 77. Ocur fon let ainech aca in atgabail ior amuig ocuor taul, no cu riu na cuic reit deiginacha oi; in triar cetnu da himain, ocur in cetnu cetna da hupnuige a foruor do nu reit foruorib, ocur a beir ann ne re lae cu noide, cu noide i lobad uile i; ocur foruor ghrad reit in foruor rin. No cumad e in loz emeir amain ar duir no deairad i lobad, no cu roir na cuic reit deiginacha, ocur o do roir, ir a bheir ne foruor do nu reit foruorib curab ann lobur.

Muna mo in loz emeir in pechemun toicheoda in atgabail, ir a bheir ne foruor fein huile po cetoir, ocur fogel ocuor bleit do rit riu, ocur cuic reit do dul i lobad oi ar cae latu naicenta no co riu na cuic reit deiginacha oi; ocur o po riu, in triar cetna da himain, ocur in cetnu cetna aca hupnuige ac foruor do na reit foruorib; ocur a beir ann ne re lae co n-aide, co noe i lobad uile. Mo in atgabail ann rin na na cuic reit, ocur mo loz emeir na cuic reit.

Muna mo in atgabail ma cuic reit, ocur mo na cuic reit ma loz emuich rum, ric ocur occ.

Coir oru ura olige oia lenar leir, .i. ir po oru an uar olige do reir coir, ma lenar de co leir no co loir. La ter do ghrad ainechta ciair, .i. ir ler in ter don ghrad bho ir in ainech, .i. ciair ma aon ne ter (i. ainech) ghrad ir in ainech da gabail.

O teruib coirib cengur, .i. o na teruib bir amuic, ceimnig na teruib aon anuno do reir coir, do gabail na atgabail. Do gnom riu i ciair, .i. ir e po gnom riu i noechu, .i. don gnom riu i ciair ir de ainech, .i. do gnom an foruor reit. Do coir a

of the honor-price of the plaintiff is to be carried to his own pound, and what is over and above half the honor-price of the plaintiff is to be carried to one of the seven pounds : *these are* the pound of the Ollamh, the pound of the Brehon, the pound of the Aire-itir-da-aire or the Aire-itir, the pound of the Aire-desa, the pound of the Aire-tuse, the pound of the Aire-ard, the pound of the Aire-forgaill. And the same three *who distrained it* are to drive it; and the same four who were outside awaiting it are to go and meet it at one of the seven pounds; and the same three persons who made the distress and drove it out, are to bring notice of it over to the defendant, and a two-fold expense of feeding and tending is to accumulate upon it, &c. And the distress is in inequality between the defendant and the plaintiff,* until it reaches the last five 'seds' of it; the same three persons are to drive it, and the same four persons are to await it in one of the seven pounds, and it shall remain there for a period of a day and a night, until it all becomes forfeited; and this pound is to be one belonging to a man of the seven grades. Or the honor-price only shall first run into forfeiture, until it reaches the five last 'seds,' and when it reaches these, it is to be brought to one of the seven pounds, and there it shall incur total forfeiture.

DISTRESS.

* Ir. with-
out and
within.

If the distress be not of greater value than the honor-price of the plaintiff, he is to bring it all to his own pound at once, and expense of feeding and tending shall accumulate upon it, and five 'seds' of it shall become forfeited every natural day up to the five last 'seds' of it; and when it reaches to these, then the same three persons are to drive it, and the same four persons are to await it at one of the seven pounds; and it shall remain there for a period of one day and one night, until it all becomes forfeited. The distress in this case exceeds five 'seds,' and the honor-price of the plaintiff is of greater value than five 'seds.'

If the distress do not exceed five 'seds,' and the honor-price be of greater value than five 'seds,' the case is similar.

This is the proper order of the noble law, if it be fully followed, i.e. this is the order of the noble law according to justice, if it be entirely or sufficiently followed. By the evidence of which people may come before the grades of the court, i.e. it is by it witness is given to the grades who are in the court, i.e. they go with testimony, i.e. a witness of the grades in the court to take it.

They go from proper witnesses, i.e. from the witnesses who are outside, the other witnesses pass over according to what is right, to take the distress. To the deed to do which they came, i.e. this is the deed which they came to do, i.e. they tell of the deed which they came to do, i.e. "Do drim cin forus

DISTRESS. **—** ԿՈՒՆՅԱԼԼԵ, .1. Ե ԿԱՄԱ ԵՐԵՍԻՐ ԾՈ ՔԵՐ ԿՈՐ, .1. ԾՈ ԱՐՈՔԵՐ Ե ԿՈՄՅԱՆՈՒ ԻԱՐ ԿՈՐ ԼԱ ԵՆՈՅ ԻՆ ԵՐԵՈՒ, .1. Ե ԸՆՆ ԿՈՒՆՅԱԼԼԵ ՎՈՆ ԾՐԵԹԵՄ. ԽԱՏՄԱՆՎԱԻԻ ԽԱԾԽԱԻԻ .1. ԻՐ ԻԱՏ ՔՈ ՆԱ ՈՐԿԱՐԽԱԻԻ .1. ԻՐ Ե ՔՈ ԱՐ ՆԱՏՈՄԱՆՆԱ ՕԿՄ ԱՐ ԽԱԾԱ ՕԿՄ ԱՐ ԽԱԾՈՒՆ, .1. ԻՐ ՔԻԱՏ ՔՈ ԱՐ ԵՐԵՍԻՐ. ԲԻԱՏՈՒԱԻՐԵ, .1. ԻՐ ԻԱՏ ՔՈ ԱՐ ԽԱԾՈՒՆ, .1. ԱԿԱ ԾՈ ՔԵՐ ՎԵՂԵՐՈ.

ՔԵԹԵՄ ՔՈ ՄԻԱ ՔԵԻՇԵՄԱՆ ՔՐԻՐԱԻՇՈ ԱՅՐԱԾ, .1. ՃԱՐ ԱԾ ՔՈ ՍԱՐԼԻԱԿ ԻՆ ՔԵԹԵՄԱՆ ՔՐԵՐԿՐՈՇԵՐ ԱՅԱՐԻ ՎՈՒ ԱՅՐԱՐԱ, ԵՐ ԱՅՐԱ ՎՈՄ ԱՅՐԱՐԱ.

.1. ԻՆ ԵՐԱՆ ԱԿԱ ԱՐ ՎՈՒԱՅ ԾՈ ԱՅՆԵ ԵԱՅՐԱ Օ ԱՆՈՒՅ ԾՈ ՎԵՂԵՐՈ. ԻՐ ՔՐՈՒՆՆ ԱՐ Ա ԾՈ ԵՐԱՐԻԱ ՕԿՄ ԻՆ ԵԱՅՆԵ ԵՐԱՐԻ.

ՄԱՐՈՒ ԵՐԵԻՇ ՈՐ ԻԱՐԱՅՏ, ԻՐ ՔՈ ՄԻԱ ԻՆ ՔԵԹԵՄԱՆ ԵՐ ԱՅ ԱՅՐԱ.

ՄԱՆԱԾ ԵՐԵՇ, ՄԻ ԸՆՆՈՒՐ, ՈՐ ԻՐ ՔՈ ՄԻԱ ՔԵԹԵՄԱՆ ԵՐՈՅՈՒՅՈՒ ՄԱ ԵՐԵՇ ՈՐ ԻԱՐԱՅՏ.

ՄԱՆԱԾ ՆԵՇԿԱՐ ՎԵ, ԻՐ ՎԵՂԻՐ ՎՈ ՎԻԱ ՄԵԵ ՕՃԱ.

ՄԱՐԱ ԵԱՐԵՇԱ ՔԱՐԻ ԻՆ ԵՐԵՍԵՐՅԱՆ Ե ՔԵԹԵՄ ՆԱՐ ԻՆ ՔԵԻՇԵՄ ԵՐԻՇԵՈԱ, ՕԿՄ ՔՈՅԵՐԻ ԻՆ ՔԵԹԵՄ ԵՐԻՇԵՈԱ ԱՐ ԿՈՄԼՈ ՈՐ ԱՆԱԻՐԿ ԲԵՇԵՄ ԿՈՄԱՐՈ, ԵԱԻՇ ՔԵՐԻՇ ԻՆՆ ՃՈ ՃԱԲԱԼ ԱԾՃԱԲԱԼԱ ՎՈՆ ԵՐԵՍԵՐՅԱՆ, ՕԿՄ ՎԵՂԻՐ ԻՆ ՔԵԹԵՄԱՆ.

ՄԱՆԱ ՔԱՅԾԱ ԱՐ ԿՈՄԼՈ ՈՐ Ի Ն-ԱԻՐԿՐՈ ՔԵԻՇԵՄ ԿՈՄԱՐՈ, ՎԵՂԵՐԱ Ե ՔԱՐԲԱԵՄԱ.

ՄԱՐԱ ԵԱՐԵՇԱ ՔԱՐԻ ԻՆ ՔԵԹԵՄ ԵՐԻՇԵՈԱ Ե ՔԵԻՇԵՄ ՆԱՐ ՔԱՐԻ ԵՐՈՅՈՒՅՈՒ ՈՐ ԻՆ ԵՐԵՍԵՐՅԱՆ, ՕԿՄ Օ ՃԱԲԱՐՈ ՔՐԵ ԱՐ ԿՈՄԼՈ ՈՐ ԱՆԱԻՐԿՐՈ, ՔԵԹԵՄ Ե ԿՈՄԱՐՈ, ՎԵՂԵՐԱ Ե ՎԵՂԵՐԱ, ՕԿՄ ՆՈՇԱ ՆԱԻՆ ՄԻ ԸՆ ԿՈ ՎԵՂԵՐԱՐԵՐ. ՄԱՆ ՔԱՅԾԱ ՔՐԵ ԱՐ ԿՈՄԼՈ ՈՐ ԱՆԱԻՐԿՐՈ ՔԵԹԵՄ Ե ԿՈՄԱՐՈ, ՎԵՂԵՐԱ Ե ՔԱՐԲԱԵՄԱՐՈ, ԱՅՏ ԿՈ ՔՈ ՃԱԲԱՐՈ ՎՈ ԼԱԻՆ ԽԵՐԻՇ Ե ԻՆՎԵՂԻՇԵ Վ՛ԻՇ.

.1. ՎԱ ՃՆԵ ԱՐ Ե ԿԱՆՆՅԻՇԵՐ ՔԵՐ ՎՈ ՃԱՐԵՐ ՔԵԹԵՄ ԿՈՄԱՐՈ Ե Ն-ԻՆԲԱՐՈ ԵՐ Ե ԿՈՄՅԱՐՈ ՈՐ ՃՐԱԾ ԵՐ ՍԱՐԼԵ ԱՅ՛ԱՅՐԱ, ՕԿՄ ՔԵԹԵՄ ԵՐ ԿՈՄԱՐՈ ՔՐԻՐԻ ՔԵԹԵՄԱՆ ԵՐ ՎԵՂԵՐՈՇ ՎՈՐՈՄ ՕՇ ԸՇԿԱՐ ՎԵ, ԸՐՈՒ ԻԱՐԱՅՏ ՃԵՆ ՃԱԾ ԻԱՐԱՅՏ ՎՈ; ՕԿՄ ԱՆ ԻՆԲԱՐՈ ԵՐ ՔԵԻՇԵՄ ԵՐԻՇԵՈԱ ԵՐ ՍԱՐԼԻ [ԱՅ Ե ԿՈՄՅԱՐՈ] ՃԻՆ ԻԱՐԱՅՏ, ՈՐ ԱՅ Ե ԸՐԱԾ ԵՐ ՍԱՐԼԻ, ԸՐՈՒ ԻԱՐԱՅՏ ԸՆՆ ԸԱԾ ԻԱՐԱՅՏ ՎՈ [ՔՐԵ]. ԻՐ ՎԻՄԵ ԿԱՆՆԵՅԱՐ ՔԵԹԵՄ ԿՈՄԱՐՈ ՔԱՆՆ, ՆԱ ՔՈ ԻՇԿԱՐ ԻՆ ՍՐԱԻՆ ԵՐ ՐՈՐ ՎԱ ԵՆԵՇԼԱՆՆ ՆԱ ՔԵԹԵՄԱՆ ՎԱ ՆՈՇԱՆՈՒ ՄՈՒՂԻՇՈՇ ԱՅ ԵԱՅՐԱ.

C. 2696.

C. 2696.

¹ Three things. See page 303, where they are enumerated.

of defendant," By right of their 'Coingille,' i.e. by right of their securities according to justice, i.e. to deliver their testimony properly along with the three things,¹ i.e. in addition to their pledge to the Brehon. Guarantees, sureties, i.e. "these are the contract-binders," i.e. "these are our guarantees, and our sureties, and our witnesses," i.e. "these are our securities." Witnesses, i.e. these are our witnesses, i.e. they are according to law. DISTRESS.

The law agent provided by the defendant must be according to the rank of that of the plaintiff, i.e. "according to the rank of the law agent that I have provided to sue thee, thou shalt provide another to sue me."

i.e. the one-third which the pleader is entitled to in respect of the distress from stay to payment, is to be divided equally between him and the distraining advocate.

If *he be procured for a fee or lent*, it shall be regulated according to the rank of the law agent who is suing.

If it be not for a fee, there is no rule fixed, or it will be according to the rank of the defendant's law agent as if he were procured for a fee or lent.

If it be in neither of those ways, he is entitled to *his services* if he happens to have him.

If the kinsman has provided his law agent sooner than the plaintiff, and the plaintiff has provided for a fee or gratis a law agent of equal rank, there are five 'seds' for it until the distress is taken from the kinsman, and the *plaintiff's* law agent is dismissed.

If the law agent he has provided for a fee or gratis is not of equal rank, he must be accepted.

If the plaintiff has provided his law agent sooner than the defendant or the kinsman, and when they, *the two latter*, have provided for a fee or gratis, a law agent of equal rank, he is to be dismissed, and though he is not dismissed there is nothing for it. If the law agent they have provided, for a fee or gratis, is not of equal rank, it is right to accept him, provided they engage to pay the 'eric'-fine of any illegality *that may result therefrom*.

That is there are two ways in which a man who is sued may seek a law agent of equal rank when one of the same grade or higher grade is suing him, and that an advocate of the same rank with the law agent which it is right for him to have, is required of each of them, whether he borrows him or does not; or when a pleader of higher rank is required from one of the same grade without being borrowed, or from one of a higher grade, whether borrowed or not borrowed by him. The reason that law agents of equal rank are sought here is, that the difference between the honor-price of the two law agents need not be paid, should they be guilty of illegality in pleading.

DISTRESS. [Hó donno, cíó cuthuma fhuá feichiumfham, cíó írle,,cíó uairlí
O'D. 132. in fechium biar oc in fiur acra, ní cuingíórium fechium ber
comaird fiur, muna fiur lair féin, act íctur in urain bír etur
in óá einucluno na fechemiun óia noerhuat fiurbur oc airbiurc.]

Naó bí doirruiche fein raiteh, .i. ná bí tuiríó, nó ná bí
deireolaíge ná rin in raite, .i. sur ab raite óa ma lo enech. Na fíad-
nairí, .i. sur ab fíadnairí óa ma lo enead. Na forur, .i. curab forur
óo n fect forurib. Na fechem, .i. curub fechem fo mia fechem, .i. óama
lo enach.

Fíurí tuiríóbenar, .i. fiur í cinnceir in athgabail óo gabail-
fíadach, .i. ír fiuríóe cairpentar fíadach ná athgabála, .i. sur ab
óa fiur óo benar aí a cae cen mann cen mia. Comóe, .i. ír óa fiur óo
benar ae a cae cen mann cen mia. Forur, .i. ír óa fiur óo benar aí
a n-aurí ólígec. Fíur, .i. ír óa fiur óo benar aí a fíur. Ír geib, .i.
ar tet fechem óa gabail. Ní fíur, .i. amach in athgabail. Na
oiríonair, .i. in tí náe cuimgec á fíur fíonair óo ná athgabála, .i. munab
elach má fíonair a laim cinte, ar ana ar óo tall a laim cinte. Ní
fíonair náó fíurí, .i. nóe cuimgec a fíur fíonair ar ana ar
fíur a laim cinte in tí náe cuimgec fíuríll fechemnair tar a cenn. Ní
fíur náó eiríonair, .i. nóe cuimgec fíuríll fechemnair óo gabail óar
a cenn, .i. in tí náe áfíonair in ar geabtar in athgabail. Na bí mefach
fíur, .i. fíur tar a cenn búon. Na fíurtech, .i. tar cenn neic eile,
.i. tar cenn a fíur, .i. iartain.

Má coimgec fíur ocur fíurtech, nó geib gein cob tuailing a
fíuríll; cíó e a lan ólígec, náe ar nó gabar óo com tuailing a
fíuríll. Cíó tuailing a fíuríll imuríó, munab tuailing fíur
ocur fíurtech ní fíur.

Ní fíur náó geall, lá bíóba, .i. ní cuimgec a fíur uiríech nó
nó nanta ná athgabála in tí ná tabair geall tar a cenn fiur in fe rin
a laim in fecheman toicheó. Ní geall náó fíurí, .i. nóe
cuimgec e geall óo tabair tar a cenn in tí náe cuimgec fíuríll fíur
tar cenn in gill rin, nó in athgabail a fíurí ane, .i. munab tuailing e
fíuríll in bfechemnair uime. Ní fíur náó oisí gíon, .i. nóe
cuimgec fíuríll fíur tar a cenn in tí nach comóisín in gíon ná ólígur
uime. Fíur fíurí, .i. cíó feic ólígur óe iur fíur, .i. cíó lair cíó fíur
ólígur óe. Fíurtech, .i. cíó fíur ólígur óe. Fíur, .i. cíó lair cíó fíur
cáe ain, .i. gíon nó airí cin nó ír in aigíon. Ocur imíurtech, .i. co
tech nair, .i. co tec in bfecheman. Im aríar aí, .i. eamíar ná aí,
ná camíne fíur conair fíuríll airí, gíon óul óo conair fíur a ceile.

¹ *Seven pounds.* See page 293.

Or else, indeed, whether the suitor's law agent be equal to, or ^{DISTRESS.} lower, or higher than that of the defendant, the *defendant* need not seek a law agent of the same rank, if he does not wish it himself, but shall pay the difference between the honor-prices of the two law agents if they commit any blunder in pleading.

Let not the surety be inferior to this, i.e. let not the surety be lower, or of less worth than this, i.e. that he be a surety that has honor-price. The witnesses, i.e. that they be witnesses that have honor-price. Pound, i.e. that it be a pound of the seven pounds.¹ Law agent, i.e. that he be a law agent of the same rank, i.e. that has honor-price. By whom it is levied, i.e. by whom it is determined to take the distress.

Carrying away, i.e. it is by them it is shown that the distress was carried off, i.e. that it is according to them it is carried on the way without fodder or food. Guarding, i.e. it is according to them it is brought on the way without fodder or food. Pound, i.e. it is according to them it is carried into a lawful pound. Notice, i.e. it is according to them a notice of it is given. Are required, i.e. for a law agent goes to take it. He cannot carry off, i.e. carry the distress out. Who is not able to bind, i.e. the person who is not able truly to bind the distress, i.e. unless he is able to detain it in the hand of the debtor, i.e. to detain it on stay in the hand of the debtor. He cannot bind who is not able to pass judgment, i.e. he cannot truly bind it on stay with notice in the hand of the debtor, unless he is a person who is able to give an opinion as to its lawfulness. He cannot pass judgment unless he can distinguish, i.e. he cannot give an opinion as to its lawfulness, i.e. the person who does not distinguish how the distress is taken. Who is not able to give security, i.e. security for himself. Or guarantee, i.e. for another person, i.e. for his tribe, i.e. afterwards.

If he (*the plaintiff's law agent*) is able to give security and guarantee, he can take it (*the distress*) even though he is not able to pass judgment; though it be his full right, he cannot take it on that account until he is able to pass judgment. But though he may be able to pass judgment, unless he is able to give security and guarantee he cannot take it.

He cannot bind unless he give a pledge, i.e. this is the case of the defendant, i.e. he cannot detain the distress during the period of stay, unless he give a pledge for it during that time into the hand of the plaintiff. He cannot give a pledge unless he pass judgment, i.e. he is not able to give a pledge for the person if he cannot give judgment of debts for that pledge, or the distress at the end of the stay, i.e. unless he is able to pronounce judgment respecting it. He cannot pass judgment of debt unless he can complete the deed, i.e. he is not able to pass judgment of debts for the person if he is not able to complete the deed due respecting it. Of true debts, i.e. whatever debts are due of him in truth, i.e. whether proof or denial is required of him. Guarantee, i.e. though it be denial that is due of him. Pleading, i.e. for every one, i.e. without being too high or too low as to his pleading. For going, i.e. to the house of settlement, i.e. the house of the Brehon. To settle the contract, i.e. for settling the cause, or contract according to a certain path of judgment, with-

out going from one path to another. According to the decision of the Brehon, i.e. in perfect unison with the rule of the Brehon, without being too low or too high. Until the suit be finished, i.e. until the contract or covenant is determined. And payment properly made, i.e. until the debt arising thereon be paid to the plaintiff according to justice. DISTRESS. —

The preceding relates to driving, what follows here relates to notice.

The lawful notice to the kinsman, i.e. notice of the distress is to be brought to the kinsman without any delay whatsoever after it has been carried out when it is an immediate distress. Is to have no delay, i.e. it must be brought at once, i.e. to go and tell of it to the kinsman, for his worthiness, without any delay, when it is an immediate distress, i.e. but there must be notice of the third word. Except the lawful occasion of delay, i.e. except the necessary delays which I mention down here, i.e. the periods of exemption or of proof.

The exemptions are here set down, i.e. the exemptions are stated or mentioned. These are they, i.e. here they are. The attack of a host upon the house, i.e. a neighbouring host coming to make an attack upon the house ('mianait'), i.e. upon the place ('ait') where one likes ('mianach') to abide. Pursuit of cattle, i.e. going in pursuit of the cattle which come into the territory. Or a party, i.e. in pursuit of cattle, i.e. with five. Or the seizure of cattle, i.e. in the day, i.e. the distress. Or a prisoner, i.e. to go to take a prisoner or to ransom him, i.e. the person who commits an act of plundering or depredation in the night. Or a member of a tribe having gone on a pilgrimage, i.e. to go to detain one of the family of the person who has gone upon a pilgrimage into another country. Or to obtain the communion, i.e. for one who is in danger of death, i.e. it is derived from commendo, I commit. Or a physician for a person on the point of death, i.e. he is entitled to have a physician brought him then, or when he is in danger of death from a wound inflicted on him. All these things are exemptions to a person, i.e. when all these necessities happen after the arrival to take the distress. Or to give notice of necessity, i.e. to give notice to the person who is in necessity, i.e. to a guiltless person, it is exemption to him.

If it is to a guilty person the notice is given, there is full fine on the person by whom it was brought, and there is full fine to the owner of the distress.

If the warning has been given to a guiltless person, and it is certain that he would have been taken, there is a fine of sheltering on the person by whom it was given, and five 'seds' to the owner of the distress.

If it be doubtful whether he would or would not have been taken, it is a fine of guardianship and advice to the person by whom the warning was given, and five 'seds' to the owner of the distress.

Carrying off of cattle without concealment, i.e. of the carrying off of the cattle. Without concealment, i.e. this is right for them. Persons swear to it, i.e. to attest that the carcasses of the cattle were heaped on the

horses, i.e. the thing which is heaped on the horses, the dead cattle, i.e. it is true **DISTRESS**. that honor-price is given to one for that which the owner of the horses has, viz., the carcasses of the cattle, i.e. *there must be* be proof of the *delivery of the carcass*; he must make restitution as for theft, i.e. when a person of competent rank has proved the delivery of the carcass. Seeking a midwife for a woman in labour, i.e. to go to seek a midwife to attend a woman who has the pains of labour, i.e. for the gentlewoman; it is an exemption to him. Struggling with an epileptic, i.e. to make a struggle with a person afflicted with the same disease which Fethgna! had; a blessing on the soul of Feghtgna! Epileptics, i.e. relief given by him to one who falls with his face, 'aidhe,' to the ground, 'talmain'; a blessing on the soul of Fethgna! Securing a mad man, i.e. to fetter the mad person, i.e. one upon whom the maddening wisp has been thrown. *Procuring* a pledge to protect *against one* who does not yield justice, i.e. a pledge to protect one who makes the lawful suit, i.e. the lawful suit, i.e. against the person who does not consent to have the right tried lawfully after he is properly sued; it is by him it is paid, i.e. the satirist, or he may be the poet. Preparing medicine *for the sick*, i.e. boiling useful herbs and plants for one who is in sickness, i.e. for one who has a disease.

The beginning of proof, i.e. the foregoing relates to exemptions, the following down here to proof.

Changing *twice*, i.e. to change raiment, i.e. to put the side of it up that was down, i.e. when his cloak was bad. Exchanging arms or raiment, i.e. with another, i.e. his friend is to do it, this is a proof. Taking a drink, i.e. it is a proof to a person while he is drinking it, i.e. or a drink of water. Changing the wisp of his shoe, i.e. while the cleric is changing the wisp of his shoe or his 'curan,' i.e. a wisp of straw which is between his foot and his shoe, when his shoe is cutting him, i.e. when going to the corn field in the harvest time; it is a proof to him. Getting a drink for a patient under a person's care, i.e. whilst he is holding the medicine for the man who is under cure during the time he is under care; and if a woman it will be similar. *For* every proof, every exemption, i.e. on the ground of these necessities both small and great. According to God, i.e. before God, i.e. the church. And man, i.e. the laity. Witnesses are named after a just and proper manner, i.e. it is said or ordained that he shall have witnesses for each necessity of them according to justice in the proper manner; or as is right according to justice, i.e. the one witness for the distresses and the exemptions.

If he has witnesses, he goes himself as a candle, the first light to *prove* that these exemptions existed, and the witnesses attest it afterwards. If the witnesses were not to be had, he goes himself as a candle, the first light, and one whose honor-price is equal to the five 'seds' which are *the fine* for the non-service of notice, is to come after him to *attest* that the exemption existed; he is then safe.

If it is not necessity that prevented the plaintiff from serving notice of the distress, there are five 'seds' due to the kinsman for the non-service of the notice; and *expenses* of feeding and tending do not

Distans. — ructar a farcc; ocuf noch a nruil ní don cinuic i nem mbreic in farcc; aic ní tét fogelt ná blet na lobuó ina ceann, no cu ructar a farcc.

Mára deibiuar fo deua don feichiumum toicheoá gan farcc a atgabala do breic, noá nruil éruc uata i nemmbreic in farcc; ocuf ní tét fogelt, ná blet, na lobuó ina ceann no co ructar a farcc; aic anad ocuf toichim do riasail uiriu a haiclé a deibiuar.]

O'D. 138. Frithefnethar farc frithefneth, .i. rin innrethar ar do rit a rin fuillecht do breic farc na athgabála; [raiter no aigneether] in farc do breic a rin fuillec na athgabala. Cuic feoit muna ructar amlaio. Olomtar diaf la teirte, .i. raiter no aigneothar diaf ar teirte, no ba teirte do ual mar aon rethim fechem toicheoá do gabail athgabala, .i. raiter diaf anó la taob na teirte, .i. retem toicheoá ocuf aighi, .i. raither no aigneethar diaf ir teirte maille iur as breic in farc, aighi tocuil ocuf riasonairi. Tiafuir do cum faithe rin ar a rin toclaitheir, .i. tiafuir le do cum faithe rin ara reuann da toglaitheir in athgabail, .i. co faithe in biobuio do breic a farc, .i. in riasonairi ocuf in rin taruile. Do cum foruif iar ren, .i. do cum ariur iariun ar a aiclé rin in rin ar a feib no aigne do gabail ir in athgabail do breic a farc, .i. riason foruif eile. Dian rin feirer, farc trer breithir, 7rl, .i. ma da ferur in no ir oir uic, gur ab e oruó do deuar do tuaral in no rin; na rin breithir da farc na athgabala, no gur ab i in trer breithir a deua farc na athgabála do breic, .i. dia ferur iar rin eolur athgabala do gabail gur ab eó aobera don trer breithir i n-uró aigneir: no gabuif t'athgabail; ocuf cuic feoit munab rin trer breithir. Co terfaiue, .i. gur in-eréora d'uaral gairne ann, .i. d'innuirin. Cin ruiur no gairbter, .i. ir fe jo cin muir gabad ai. Foruif ruiur i n-gairbter, .i. ir e jo foruif no ariur iur i ngabuir. Fechem ariua la brathar, .i. ir e fechem biar a ual a brathar a cenn noime.

Foruif annro.

Olom oligeó foruif rin raiúe rin rin inobrucair n-inbleo-
gairn, .i. no ariur, .i. foruif inrin, .i. raiúir no aigne in taruif iar rin
rethi ninnraighi athgabail inbleoguin ar innrucair, ar a ngairter cin
caic tren cinuio.

Ocuf faithe ruiur rairmíóter uairgen, .i. ocuf gur ab
uairgen in faithe iur i rairmíóther ai iar cae uró a cae gon mann gon

accumulate upon it, nor does the forfeiture period begin to accrue ^{DISTRESS.} until the notice has been served; but there is nothing due to the debtor for the non-service of the notice; *expenses of feeding and tending*, however, do not accumulate upon it, nor does the forfeiture begin to accrue until the notice has been served.

If it be necessity that caused the plaintiff not to serve notice of the distress, there is no 'eric'-fine due of him for the non-service of the notice; but *expenses of feeding and tending* do not accumulate upon it, nor does the forfeiture period begin to accrue until the notice has been served; but stay and delay in pound shall regulate it after proof of the necessity.

Notice is sent along the track *of the distress*, i.e. it is insisted that they run back along the track *of the distress* to give notice of the distress; or it is said or stated that the notice is to be conveyed along the track of the distress. Five 'seds' *is the fine* if it be not so conveyed. Two are mentioned along with the witness, i.e. it is said or stated that two persons are to bear witness, or should be the witnesses to go along with the plaintiff to take distress, i.e. two are mentioned as necessary to be present along with the witness, i.e. the plaintiff and the advocate, i.e. it is said or stated that two should be witness along with him in giving the notice, a distraining advocate and a witness. They come to the green of the man from whose land *the distress* was carried off, i.e. they go to the green of the man from whose land the distress has been carried off, i.e. to the green of the defendant to give the notice, i.e. the witness and the pledge man. Afterwards to the house, i.e. afterwards to the house of the man whose property is said to have been taken in distress to give the notice, i.e. the witness of another house. If the notice be truly given, the third word, &c., i.e. if thou knowest the thing which is right for thee, the order which thou wilt give to thy noble is that thing; the three words to give notice of the distress, or the third word which thou shalt say will convey the notice of the distress, i.e. if thou knowest the true method of taking distress what thou shalt say in the third word in the order of thy statement is, "I have distrained thee;" and five 'seds' *is the fine* unless it be in the third word. Are to be announced, i.e. these three things are to be openly announced there, i.e. told. The debt for which it was taken, i.e. "this is the debt for which the property was taken." The pound into which it was put, i.e. "this is the pound or enclosure into which it was put." The law agent by whom it was taken, i.e. the law agent by whom it was taken at the end of the stay.

Of the pound here.

Declare the law of the pound by which, by the worthiness of the kinsman, the debt of every powerful defaulter may be sued, i.e. or tell it, i.e. the residence here, i.e. tell or state truly *the law of the habitation* by which the distress of the kinsman may be sued for his worthiness, by which the debt due by each powerful defaulter may be claimed.

And the green into which it is put should have a fence *all round*, i.e. and the green into which the property is put in the lawful manner

without fodder or food, should be surrounded by a fence, i.e. state the law of the green, i.e. the green into which the distress is brought to be impounded should be secure: if it be not secure there is a fine of five 'seds' for it to the kinsman, even though no injury may result therefrom. 'Cuaird' (all round), i.e. 'cae uird' Without intermixing various cattle, i.e. not to mix it with various other cattle, i.e. not to put any cattle whatever along with the distress, or not to intermix different kinds of cattle. This is what is called the intermixture of the various cattle. DISTRESS.

For the intermixture of various cattle there is a fine of five 'seds' for it to the kinsman, and if injury happens to the distress, restitution for the thing injured *is to be paid to him*; and there is nothing to the debtor for the intermixture of the various cattle, unless his distress has suffered injury therefrom, and if injury has resulted, restitution of the thing injured is to be paid to him.

If it be not notice by the track *of the cattle*, or notice of the third word, i.e. should he (*the plaintiff*) give his notice in a different manner, there is a fine of five 'seds' for it to the kinsman; or though it should be notice by the track *of the cattle* or notice of the third word that he gives, if it be not the three persons who had carried it (*the distress*) out that *go to* give the notice, there is a fine of five 'seds' for this to the kinsman; or unless it was placed in the legal pound, without stakes or spikes; or if there be an intermixture of various kinds of cattle, there are five 'seds' *for it* to the kinsman, i.e. it is unlawful to allow different kinds of cattle to intermingle with it (*the distress*).

If they are intermingled there are five 'seds' for it, even though injury does not result; and if injury results the fine shall be in proportion.

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